॥ भारतं मातृभूमिः॥
श्रीपूर्णैः सकलैः सुवैभवगुणैर्ज्ञानैश्चसञ्जीवनैः
सत्त्वोर्णैः सुरसैः फलैर्जनगणैः सर्वौषधैः सत्तमम् ॥
सद्विद्याविनयादिशान्तिरसदं स्वातन्त्र्यसत्त्वाश्रयम्
सर्वेषां हितदं हि "भारतमिदं श्रीमातृभूमिः" स्वयम् ॥१॥

Dedication of the book Sakshatkara Yogasudha

Bharata - our motherland

This glorious motherland of ours called BharataVarsha is the best country in the world as it is full of all beautiful things, glorious attributes, knowledge, activation and vital letters; juicy fruits and all medicines and groups of people. It is the giver of benefits to all, the essence of good learning, modesty and peace and the center of the vitality of freedom.

॥ भारतं योगभूमिः॥
प्रत्यक्षाद्यधिभूतसत्प्रकृतिकर्यज्ञादिसत्कर्मभिः
पारोक्षाद्यधिदैवतात्ममतिभिः सद्भावनामर्मभिः ॥
अध्यात्माद्यपरोक्षसत्त्वचितिभिः संवित्प्रशान्त्याऽऽन्तरं
तत्त्वैक्योर्जितमेव "भारतमिदं सद् योगभूमिः" परम् ॥२॥

Bharata is the land of yoga

This is the best yoga bhumi called the land of yogas by natural material things like visible, the good deeds like sacrifices, by people who are thinking of invisible tutelary deities and who are full of the secrets of good thoughts, by vital thinking of the not invisible things pertaining to the soul with knowledge and tranquility in between. It is prosperous by the unity of philosophy.

॥दक्षिणेभारते कर्नाटके वेदविद्याकेन्द्रं गोकर्णक्षेत्रम्॥
श्रीमद्दक्षिणभारतान्तरगते प्रान्ते च कर्नाटके
गोकर्णे परपश्चिमोदधितटे शान्ते सुगंभीरके ॥
गोकर्णेशमहाबलेश्वरविभोः वेदादिकेन्द्रं पदम्
क्षेत्रं वैदिकविप्रवृन्दविशदं सन्दर्शनैकास्पदम्॥ ३ ॥

Gokarna, the centre of vedic learning, in Karnataka, south India

In Karnataka province in south India, there is a place called Gokarn on the shores of western sea, which is peaceful and dignified which is the center for vedic studies and in which there is temple of Mahabaleshwar who is the Lord of Gokarn, visited by all people and which is full of Brahmans well versed in vedic lore.

॥गॊकर्ण क्षॆत्रमॆव दैवरातस्य जन्मभूमिः॥
नॆत्रा तत्र "महाबलॆश्वरपरश्रीदीक्षितानुग्रहात्"
श्रीविघ्नॆश्वरनामकादिह--मिवः यॊगॆन चित्सत्त्वना ॥
वैश्वामित्रकुलॆ तपः सुविमलॆ स्वॆ दॆवरातौदलॆ
गॊत्रॆ त्रिप्रवरान्वितॆ समुदगात् सन् "दैवरातः" सुतः ॥४॥

This sacred Gokarn kshetra itself is the birth place of Maharshi Daivarata.

There the son Daivarata was born in Vishwamitra Gothra which was pure with penance with the lineage of three sages, namely Vishwamitra, Devarata and Audala, by the leader Shri Mahabaleshwara Dikshita who was a saintly priest of Rigveda and a teacher with a vitality of consciousness by yoga .

॥तस्य बटोः दैवरातस्य ब्रह्मोपदेशः॥
बाल्ये तस्य बटोर्ममोपनयने पित्रोर्मुखात् संस्कृतेः
गायत्र्याः परमन्त्रवर्णमुखतो ब्रह्मोपदेशः कृतः ॥
ब्राह्मीसत्त्वशरीरशान्तिविमलं सद् ब्रह्मतेजोबलं
ब्रह्मण्यं परवेदसंविदुदये सत्त्वं हितं सोऽऽज्ज्वलम् ॥५॥

Brahmopadesha of that boy Daivarata

In the boyhood of that boy Brahmopadesha was made during the initiation from the face of the parents through the sacred letters of Gayathri hymn. At the time of commencement of vedic knowledge he acquired spiritual strength by Brahma tejas and his physical body was glowing with the vitality of the goddess of speech and was full of benefits.

॥वेद योगादि विद्याभ्यासप्रगतिः॥
॥भक्तियोगपरायणानां श्रीरामदासगुरूणां समागमः॥
सत्सङ्गेन हि रामदासगुरुभिर्योगेन भक्त्याऽर्जितं
सन्नामस्मरणं सभक्तिभजनं सद्भाववृत्योर्जितम् ।
श्रद्धादेरूपवाससद्व्रतमपि प्रायः सदाऽभ्यासितं
तत्सेवाद्यवलम्बनात् समटितं प्रत्येक्षितं भारतम् ॥६॥

Progress in the learning of veda and yoga

Meeting with the teacher Ramadas who was an expert in Bhakti yoga

By the teacher Shri Ramadasa, devotional prayer and utterance of the name of Lord were earned by good association and yoga and they were developed by good thoughts and conduct. Generally fasting, faith and observation of vows were always practiced and learnt from him and by sincere service to him, the entire Bharata was visited and seen.

श्रीवासुदेवानन्दसरस्वतीस्वामिनांसमागमः॥
सद्योगादिपरायणान्निजगुरोःश्रीवासुदेवात्मनः
सत्त्वानन्दसरस्वतीयतिवरादाध्यात्मवित्सत्त्वनः॥
सम्प्राप्तोहठयोगसक्रियपरोऽभ्यासोऽपिसप्रक्रियः
सद्वेदोपनिषत्सुसाधनपरःप्राणात्मधीसंयमः॥७॥

Meeting with his holiness Shri Vasudevananda Saraswati Swami

The practice of hata yoga with all its details, the control of breath, self and intellect and the study of Vedas and Upanishads was obtained from the great saint Satvananda Saraswati who was an expert in spiritual matters, who was the teacher of Shri Vasudeva and who was absorbed in yoga.

श्रीवासिष्ठगणपतिमुनेःसमागमः॥
गोकर्णेसदुमामहेश्वरवनेपत्नीसुताभ्यांयुतः
श्रीवासिष्ठमुनिर्महान्गणपतिर्योगात्तपस्यन्स्थितः॥
शुश्रूषाकरणेभवानधिगतोवेदादिविद्वद्वरः
श्रद्धाभक्तिपरायणस्यममसन्योगादिविद्यागुरुः॥८॥

Meeting with Shri vasishta Ganapathi muni

The great Shri Vasishta Ganapathi muni stood in penance along with his son and wife, in the forest of Umamaheshwara in Gokarna. He was my teacher in yogavidya and he was obtained by me by offering devoted service with faith and sincerity.

वासिष्ठमुखात्वैश्वानर-मुख्यप्राणादियोगविद्योपदेशः॥
नित्याभ्यासकृतेऽप्युपादिशदयंधीयोगविद्यांपरां
साध्यात्मोपनिषत्सुतत्त्वनिकरांसर्वात्मसंवित्तराम्॥
मुख्यप्राणचिदात्मसन्नियमनांवैश्वानरोपासनां
विद्यामात्मसुशान्तिसत्त्वरसदामाध्यात्मशक्तिप्रदाम्॥९॥

<u>Initiation into yogavidya of fire and vital breath by Guru Vasishta</u>

He instructed me for the sake of daily practice the most sacred yoga vidya of intellect, which was full of the concepts of Upanishad and the control of vital breath and that which gave the essence of peace and power and that which gave abundant spiritual strength

महेन्द्रपर्वतेश्रीविद्याषोडशीमन्त्रेणपूर्णाभिषेकः॥
श्रीमद्भार्गवरामसेवितवनेशान्तातपेन्दूत्करे
माहेन्द्रेगिरिराजशीर्षशिखरेशान्तेतपःश्रीकरे॥
गोकर्णेश्वरसन्निधौभगवतीश्रीषोडशीमन्त्रतः
वासिष्ठेनहिदैवरातशिरसेपूर्णाभिषेकःकृतः॥१०॥

<u>Complete coronation in the mahendra mountain by the hymn of srividya with sixteen letters.</u>

In the forest named after Parasurama which was peaceful and calm and on the peak of great mahendra mountain which was glorious on account of the performance of penance by sages and in the immediate presence of the Lord of Gokarn, full coronation was conducted on the head of Shri Daivarata by Vasishta Muni.

परमगुरोःश्रीरमणमहर्षेःसन्दर्शनम्॥
श्रीवासिष्ठगुरोःप्रसादमुखतोहृत्संयमादात्मवान्
सन्दृष्टःपरमोगुरुःसरमणःसिद्धोमहर्षिर्भवान्॥
तद्योगादहमात्मनाऽऽन्तरदृशास्वान्वेषणादूर्जितं
सद्योगेनसराजयोगपरमंसद्दर्शनादर्जितम्॥११॥

<u>Seeing of the greatest Guru Shri Ramana Maharshi</u>

By the grace of Shri Vasishta Guru, the greatest Guru Shri Ramana Maharshi was seen. By that visit to him the self-introspection was obtained in a prosperous condition

छन्दोदर्शनयोगाभ्युदयः॥
हृद्योगेनचिरेणयुक्ततपसाशुश्रूषयासद्गुरोः
पूर्णानुग्रहतःपरेणमहसासच्छ्रद्धयाश्रीप्रभोः
छन्दःपूरुषवस्तुसत्यमुदितंसन्मन्त्रदृक्सत्त्वकं
छन्दोदर्शनयोगतत्त्वमुदितंसाक्षात्कृतेयौगिकम्॥१२॥

<u>The raising of Chandodarshana yoga</u>

By an appropriate penance and devoted service for a long to time to the good teacher and by the full grace of the Lord and by the best glory and good faith, the philosophy of Chandodarshana yoga, which is full of the vitality of the seers of hymns and truth was expounded by me for the purpose of realization.

साक्षात्कारयोगसुधाऽभ्युदयः॥
दिव्येनस्वकृतेनदीर्घतपसाज्ञानेनयोगादिना
कर्मोपासनधर्मयज्ञविधिनास्वान्वेषणासत्त्वना॥
ऋग्वेदादिकमन्त्रवर्णनिधिनासून्मथ्यमानात्मना
साक्षाद्योगसुधोदितासुकृतिनायुक्तेनसत्यात्मना॥१३॥

<u>The rising of the Sakshatkara yogasudha</u>

By the performance of a severe penance for a long time by knowledge, by yoga, by the performance of acts and sacrifices strictly according to rules and righteous rites, by the powerful self-introspection, by the treasure of letters of the hymns of Rigveda, by the churning of the self and with a truthful and proper, the sakshatkara yoga sudha was fortunately composed.

मन्वादौर्मुनिभिर्वसिष्ठमुनिनाऋङ्मंन्त्रवर्णादिना
मन्तव्यार्थतयोपदिष्टमखिलंयद्योगतत्त्वादिना॥
मन्त्रार्थादिविमर्शनेनतपसातत्त्वार्थसंशोधनाद्
योगीन्द्रेणचयाज्ञवल्क्यमुनिनाप्राप्तानुभावादिना॥१४॥

All that which were taught by the sages commencing from the manu and others and by the sage Vasishta through the hymns of Rigveda in a manner which would facilitate meditation and the concept of yoga, was obtained through experience by the sage yajnavalkya the prince among yogins, by penance, by the critical analysis of the interpretation of the hymns and by research of the philosophical sense.

दैवरातेनसाक्षात्कारयोगसुधाग्रन्थरचना॥
पश्चात्स्वोपनिषत्सुतात्त्विकदृशावस्तूपदेशादिना
पूर्वर्षिप्रमुखैःपरैश्चबहुभिःसन्दर्शितेशादिना॥
सद्विद्यादिविमर्शनेनबहुधासद्भावनासत्त्वना
तत्त्वै”र्योगसुधा”स्वयंविरचितासादैवरातात्मना॥१५॥

<u>The writing of the book Sakshatkara yogasudha by Shri Daivarata</u>

That yogasudha was then composed by Maharshi Daivarata through a philosophical insight into the Upanishads and through the instruction and annotations given by ancient sages and many others and by good thoughts and manifold review of the concepts of real knowledge.

अत्रश्लोकानांपरिगणना।
चतुर्विंशत्युत्तरैःएकसहस्रश्लोकैःपूर्णायोगसुधा॥
सुश्लोकैश्चसहस्रसंयुतचतुर्विंशत्युपात्तैःसमां
सुश्लाघ्यैःसमसत्त्ववाग्रसतमांलोकोत्तमांसत्तमाम्॥
ध्यात्मंत्रिवृतांत्रितत्त्वपरमांगृह्णन्तुसन्तर्पितां
वाचंयोगसुधांस्वसंविदुदितांतांदैवरातार्पिताम्॥१६॥

<u>The counting of the verses here</u>

<u>The yogasudha is complete with one thousand and twenty four verses</u>

May those, who are interested, listen and learn yogasudha, as written by Daivarata with spiritual knowledge, which consists of one thousand and twenty four beautifully composed verses, which is full of philosophical concepts and which is of a high order and the essence of speech.

द्वात्रिंशत्पद्यपूर्णाभिःद्वात्रिंशत्कलाभिःपरिपूर्णायोगसुधा॥
द्वात्रिंशन्मणिपद्यरत्नकृतिभिःसम्पादितागृह्यतां
द्वात्रिंशत्सुकलाभिरात्मचितिभिःपूर्णाऽऽन्तरेधार्यताम्॥
रम्यासद्रमणीयदिव्यमतिभिःकण्ठेसदाऽऽधीयतां
मालायोगसुधात्मिकाऽमृतकलाशीर्षेणसंश्रीयताम्॥१७॥

<u>The yogasudha is complete with thirty two chapters each consisting of thirty two verses.</u>

May this garland called yogasudha, made of thirty two kalas each consisting of thirty two gems in the form of verses, be accepted and held internally. May this beautiful piece of artistic work be always worn round the neck and be resorted to by people with a pure and good mind.

प्रज्ञानात्मकसत्त्वपूर्णकलया हृद्योगसत्त्वात्तया
स्वानन्दात्ममधूच्चशान्तिनिलया सैकात्मसूत्रोच्चया॥
सत्साक्षात्कृतिसम्प्रपत्तिपरया शान्त्याऽऽमचित्सत्त्वया
पूर्णा योगसुधात्मसद्रसमयी पेपीयतां सम्प्रिया॥१८॥

May this complete yoga sudha full of the essence of self-knowledge, which is full of the power of wisdom and the yoga of the heart, in which there is bliss and tranquility, which is lofty on account of the members of self and which is full of the vitality of spiritual consciousness resulting in peace and realization, be drunk with eagerness.

॥श्रीगुरुवर्य - वासिष्ठकरकमलाञ्जलौ साक्षात्कारयोगसुधा समर्पणम्॥
श्रीवासिष्ठकराम्बुजाञ्जलिपुटे सद्भावनेनार्पिता
श्रेयः सिद्धिकृते पुनः सनिकटे सत्त्वप्रसादाऽर्थिता॥
श्रेयस्या विदुषां प्रहर्षणकृते विद्यार्थिनां स्यादृता
श्रेयोयोगसुधा सतां हितकृते श्रद्धानुवृत्त्याऽऽदृता॥१९॥

<u>Giving away this sakshatkara yoga sudha in the lotus like cavity of the folded open hands of the preceptor Shri Vasishta</u>

This yoga sudha was offered with good thoughts into the cavity of lotus like hands folded together of Shri Vasishta. In order to achieve success and glory the vital favour was again requested to bestow joy to be learned, to the student and benefits to the good.

॥सर्वेषां मुदे योगसुधासमर्पणम्॥
श्रद्धाभक्तिसमन्वितैस्त्रिकरणैः पूर्णानुभावान्वयं
सद्भावेनकृतज्ञतासुविनतः सन्दैवरातः स्वयम्॥
तेषामेव सतामनुग्रहवशात् प्राप्तां सुरस्याग्रजां
योग्यां योगसुधां सुपद्यललितां प्रत्यर्पयाम्यात्मजाम्॥२०॥

<u>Giving away the yoga sudha for the happiness of all</u>

Shri Daivarata, who is bent down by the weight of good thoughts and gratitude, who is full with the glory of his pedigree and whose thought, word and deed are full of faith and devotion, of his own accord is reoffering this yoga sudha written by him which is replete with this beautiful verses, which is appropriate, which is full of relish and which was obtained purely by the favor of good people.

॥सेयं सद्गुरोः प्रसादमालिका योगसुधा॥
सद्गुरुप्रसादपूर्णपद्यपुष्पमालिका
श्रीवसिष्ठभूमुनीन्द्र काव्यकण्ठमौलिका॥
दैवतेन्द्रसंविदर्णवेदचन्द्रिकालिका
दैवरातवागुदीर्ण योगसत्सुधापिका॥ २१ ॥
॥इतीदं साक्षात्कार योगसुधासमर्पणं सम्पूर्णम्॥

<u>This yoga sudha is the garland of favors of the venerable and good teacher</u>

This composition is called the yoga sudha of Shri Daivarata. It is like a garland in which the verses, full of the grace of the good teachers, are the flowers. It is the result of the blessing of Kavyakanta Vasishta Muni. It is flowing with the moonlight of the knowledge, letters and the vedic hymns pertaining to God Indra, Lord of Gods.

Thus ends the conclusion of Sakshatkara Yoga Sudha.

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# ॥साक्षात्कारयोगसुधा॥

## ॥प्रथमा प्रार्थना॥

॥वसन्ततिलका॥
साक्षाकृतिर्भवति योगसुधाभिधाना
संवित्-क्रिया-प्रगति-भावनसंविधाना॥
साक्षाद् विधेर्जगति जागृतिचित्प्रधाना
स्वानन्दभाग् जयति शान्तिरसावधाना॥१॥

Shree Sakashatkara Yogasudha

First Prayer

The attainment of Supreme Bliss which is called the nectar of Yoga, which gives a correct perception of knowledge, activity and progress, the main factor of which in this world is the conscious mind and which is full of the sentiment of peace and the cause of happiness, reigns supreme.

साक्षात् क्रियादिमुखसंश्रितयोगविद्या
सत्प्रक्रियादिपरताऽभ्युदिताऽनवद्या॥
बाह्यान्तरैककृति-भावन-संविदाद्या
बाधादिदोषरहिताऽत्मनि योगवेद्या॥२॥

The faultless yogic knowledge which leads on to ultimate realization of the real and is full of the High conduct of life has just arisen. It develops in the individual the idea of the unity of external and the internal and is free from the effects of pain and such other defects and is conducive for self knowledge.

मन्वादिभिर्मुनिवरैः श्रुतमन्त्रदृष्टैः
ब्रह्मात्मयोगहृदयं विदितं समुष्टैः॥
आर्षेयतात्त्विकदृशोपनिषद्विमृष्टैः
आध्यात्मिकान्तरचिताऽभ्युदितं स्वदृष्टैः॥३॥

The great sages commencing from Manu, have understood the essence of Yoga, the soul of which is Parabrahma and which has the vision of vedic hymns and which has realized that each part of one supreme being is con-substantially the same as the whole. They have also explained the philosophy of the Upanishad as revealed to their vision through experience.

तस्यानुभावनकृतेऽनुकृतोऽसुयत्नः
तत्त्वप्रकाशनकृते सुकृतः प्रयत्नः॥
सद्योगशक्त्यनुकृतेर्निहतः सपत्नः
सच्छान्तिहृत् समुदितः स बुधोऽसपत्नः॥४॥

An honest attempt has therefore been made to reveal and present the essential concepts of that real philosophy with a view to establish the superiority of yogashakti and point out the path of peace.

ब्रह्मात्मनः समुदिताः समवेदमन्त्राः
ब्रह्मेति नामपरमानपराः स्वतन्त्राः॥
साक्षात् प्रमाणपरमाः श्रुतिसत्त्वतन्त्राः
सत्साक्षिणः सकलवस्तुषु दृक्सुयन्त्राः॥५॥

All the vedic hymns are revealed to him who identifies himself with Brahman. Those who are always absorbed in the thought of Brahman are absolutely independent, and their means are supported by the inherent strength of scriptures. Their ultimate proof is through perception and in all matters they are guided by the instrument of vision.

ब्रह्माभिधाश्च परमर्षितपःप्रभार्णाः
ब्रह्मादिसर्वपरवस्तुसुसत्त्वपूर्णाः॥
छन्दस्सुसंहितसमस्वरसद्रसार्णाः
छन्दश्चिदिन्द्रचितिवाक् परमन्त्रवर्णाः॥६॥

The great Sages called Brahma-Rishis are full of lustre of penance of Seers and the strength of all superior things commencing from Brahman. They have a command over speech which is constructed harmoniously in accordance with the rules of grammar and Prosody and dealing with the consciousness or ‘ ‘

ब्रह्मात्मयज्ञपुरुषोदितवेदमन्त्राः
ब्रह्मात्मका ऋषिषु दर्शनसत्यमन्त्राः॥
तद् ब्राह्मणं सदभिधा प्रथितोपसङ्ख्या
सारण्यकाभिधपरोपनिषत् समाख्या॥७॥

The Brahmarishis among the sages recite the vedic manthras with the vision of philosophical Truth. Therefore the Brahmanas with the Aranyakas are called as Upanishads.

ब्रह्माख्यमन्त्रवचनार्थसमर्थनाप्तं
तद् ब्राह्मणं श्रुतिवचोऽर्थसमर्पणार्थम्॥
आरण्यकोपनिषदादिसमाख्ययाप्तं
तद्ब्राह्मणानुवचनं परिसङ्ख्ययाऽऽत्तम्॥८॥

The Brahmanas came into being with the main purpose of explaining the sense of vedic hymns with a view to establish the sense of the sacred hymns called Brahman. The explanatory note of Brahmanas is called Aranyakas and Upanishads.

तद्ब्राह्मणादिषु तदेतदृचाऽभ्यनूक्तं
तद्वत् तदेतदृषिणोक्तमिति प्रयुक्तम्॥
तद् वेदमन्त्ररचनं प्रथमं प्रमाणं
तत्त्वार्थवस्तुवचने परमं प्रधानम्॥९॥

Whatever has been experienced by sages and explained by them has been noted in Brahmanas, Aranyakas etc. therefore the primary authority for this is the vedic hymn and it is very essential in the comprehension of the philosophical import.

तत्पद्य - गद्यपर वाङ्मययोश्च मन्त्र-
तद्ब्राह्मणार्थपरवेदसुनामधेयम्॥
आर्षेयमित्यभिहितं श्रुतिसत्त्वमाद्यं
साङ्केतिकं मुनिमतं समतत्त्ववेद्यम्॥१०॥

Therefore the explanation of passages in prose and verse in the Brahmanas has been given mainly because they have their origin to Sages and they symbolize their opinion on the philosophical side.

ब्रह्माख्यमन्त्रपरतत्त्वविमर्शनेष्टं
तद् ब्राह्मणानुवचनं त्रिविधं विशिष्टम्॥
व्याख्यामुखात् तदुपवर्णनवाक्प्रदिष्टं
यज्ञादिकर्म- सदुपासन- संविदिष्टम्॥११॥

These explanations which have analyzed the hymn called Brahmanas can be broadly categorized into three Divisions, basing them on the commentaries- namely, Sacrifice-Meditation and Knowledge.

स्वार्थे परार्थपरकेऽपि च पारमार्थे
वेदार्थसत्त्वमखिलं प्रथितं त्रिधार्थे॥
तत्त्वत्रयात्त्रिगुणतश्च गुणाद्यतीतं
निष्काम-नित्य-सनिमित्त-सकामनाप्तम्॥१२॥

The entire explanation of Vedic hymns which threefold is for one’s own benefit, for the benefit of others and for realization of Supreme Bliss. It is beyond the conception of three Gunas and three Tattvas. It is accessible to those who think in terms of selflessness and permanence

मन्त्रेषु वेदपरकेषु च वाङ्मयेषु
मन्त्राधिदैवतपरस्तुतिसञ्चयेषु
तद्ब्राह्मणेषु परयज्ञकृतीरितेषु॥
ब्रह्मात्मतत्त्वपरता खलु नास्ति तेषु॥१३॥

The knowledge of Self and Brahman is not to be found in vedic hymns and composition and in the prayer songs to the presiding deities of the hymns and also in the Brahmanas and in the sutras dealing with the sacrificial rituals.

वेदान्तवेद्यपरसंविदुपास्तिसत्त्वं
वेद्यं च वस्तु परमं हि गुणाद्यतीतम्॥
अध्यात्ममौपनिषदं परमात्मतत्त्वं
वेदेषु नास्ति तदितीति च कैश्चिदुक्तम्॥१४॥

In the opinion of some people the philosophy of Parabrahma concerning the Soul and Upanishads, which is the strength of knowledge and meditation and which has to be known at all costs and which is beyond the purview of the three Gunas, is not to be found in Vedas.

वेदान्ततत्त्वपरमोपनिषद्युदीर्णं
साध्यात्मतात्त्विकपरात्यधिविद्यपूर्णम्॥
मोक्षप्रधानपरमार्थपरं स्वतन्त्रं
नास्तीति कैश्चिदुदितं खलु वेदमन्त्रे॥१५॥

Some others say that the vedic hymns do not deal with philosophical concepts as expounded in the Upanishads and independent ideas which ultimately lead the individual to liberation.

साक्षात्कृतेः परमयोगसुधाप्रबन्धे
साक्षिण्युदीर्णपरवाक्सुरसानुबन्धे॥
शृङ्गारमुख्यरसभावगुणादिबन्धः
शृङ्गाद्यलङ्कृतिकृते न ऋणानुबन्धः॥१६॥

In the composition which deals with the yogic nectar of realization, witnessed by the spontaneous flow of the sacred, erotic and other sentiments and embellishments do not find a place.

नास्मिन् सुचित्रचरितं न च शब्दचित्रं
नास्मन्मनः सुचरितं न महद्विचित्रम्॥
नान्यस्य खण्डनमिहास्ति न चापवित्रं
नान्योऽन्यघर्षणमतो विमलं पवित्रम्॥१७॥

This does not deal with any wonderful event or story; there is no word-play here; there is no great wonder or description of a mind; there is no attack on any one nor is there anything unholy in it. There are no mutual contradictions. This is pure sacred.

व्युत्पत्तिशून्यनिचयं श्रुतिमन्त्रवाक्यं
व्याख्यातुमत्र सहसाऽल्पमतेरशक्यम्॥
व्याख्यादिविस्तृतिकृतिं प्रति पौनरुक्त्यं
व्यत्येति काव्यकलया प्रकृतेरवश्यम्॥१८॥

A person of poor mental capacity will not be able to comment at once on the vedic hymn which is free from etymological derivations. An extensive commentary on it would be repetition as it is naturally and necessarily different from poetic art.

सद्योगवैदिकदृशो गुरवो महान्तः
सौहार्दयोगपरसत्त्वगुणैर्वसन्तः॥
न्यूनातिरेकगलिताद्यगुणान् भवन्तः
क्षन्तुं विदः समहृदः प्रभवन्ति सन्तः॥१९॥

The great teachers are gifted with the vedic vision and are full of sympathy and magnanimity. Good people with a generous heart and liberal heart will certainly forgive any defects or shortfalls in this.

सम्प्रार्थिताः प्रथमतोऽत्र विपश्चितस्ते
प्रत्यर्थिता च भवतां परितुष्टिरास्ते॥
साक्षात् प्रभुः प्रभवतु प्रतिपत्तिशक्त्यै
साक्षात्कृतेर्लसतु योगसुधाऽऽत्मशान्त्यै॥२०॥

The scholars are at the outset requested to satisfy themselves. May the Lord enable a proper understanding. May this Sakshatkara Yogasudha strive and bestow self-tranquility.

॥श्री ब्रह्मणस्पति प्रार्थना॥
श्रीब्रह्मणस्पतिरनादिरनन्तमूर्तिः
ब्रह्मात्मवॆदनुतशान्तिनितान्तकीर्तिः॥
स ब्रह्मणा सुतपसा महसाऽसुनीतिः
सत्त्वॆन मां विशतु यॊगसुधासुगीतिः॥२१॥

<u>The prayer to Brahmanaspathi</u>

May Brahmanaspati, the Lord of hymns, who has no beginning and who is endless, whose great fame has been praised by Brahman, Atman and the Vedas, whose conduct is by great penance and who is sung by the nectar of yoga enter me with inherent vitality

॥सरस्वती संस्तुतिः॥
ब्रह्मात्मिका भगवतीह “सरस्वती” सा
ब्रह्मात्मना स्वरवती परचित्प्रभासा॥
वॆदात्मसंविदनुभावसुधासुहासं
वाग्दॆवता दिशतु यॊगसुधाविकासम्॥२२॥

<u>The prayer to Goddess Saraswati</u>

May the Goddess Saraswati who is most venerable and the soul of Brahman, who intonations are the soul of the hymns and who is the deity of speech show me the real explanation of the nectar of Yoga by the lustre of supreme erotine knowledge which is full of vedic realization.

॥इन्द्रात्मप्रणिधानम्॥
“इन्द्रो” महान् परमविश्वविभूतिपूर्णः
छन्दः सुवर्षणपरोऽखिलसंविदर्णः॥
छन्दोऽनुदर्शनकृतेर्मम दिव्यदृष्ट्या
छन्दः समीरयतु योगसुधासुवृष्ट्या॥२३॥

<u>Concentration of One’s Self on “Indra”</u>

May the Great “Indra” who is full of glory of the entire Universe, who is intent on showering the rain of sacred knowledge, who was responsible for the composition, “Chandrodarshana”, prompt me to compose freely the nectar of yoga by celestial vision.

॥श्रीरुद्रदेवता प्रसादनम्॥
“रुद्रो”ऽन्तरिक्षसदने हृदि रोरवीति
भद्रोऽन्तरेऽत्र सकलात्मनि बोभवीति॥
ईशान आत्मचितिवाग्रससर्वविद्यः
सर्वेश्वरोऽस्तु मयि योगसुधासुहृद्यः॥२४॥

<u>Seeking the favor of Shree Rudra</u>

Rudra in his celestial residence says in the heart as follows :- He is in the hearts of all things, animate the inanimate. Let him, who is the Lord of all, who is very charming by the nectar of Yoga and who is all learning which is full of sweet juice of self-knowledge, shower his blessings on me.

self-knowledge, who is my preceptor in Yoga and who is the best of men, show me that excellent thing which is to be known.

॥वेदपुरुषप्रसादॊऽस्तु॥
॥वॆदमाता प्रसन्नाऽस्तु॥
वॆदात्मकः स पुरुषः परमः प्रमाता
विद्यात्मिका परुषवाक्परवॆदमाता॥
विद्यात्रयीस्वरतनूर्मयिसाऽधिमात्रां
वाचं प्रचॊदयतु यॊगसुधासुमात्राम्॥२५॥

<u>May the favour of Veda Purusha be upon us. May the mother of Vedas be favourable to us.</u>

The Supreme Brahman, is the embodiment of the Vedas and who is the measurer and the speech of supreme being is the embodiment of all Learning and the mother of Vedas. May that Divine mother whose body is Learning Vedas and the Svara prompt me in an excellent manner to express in words, the nectar of practice of Yoga.

॥गुरुवर्य श्रीवासुदॆवानन्दसरस्वतीयतीन्द्रप्रार्थना॥
श्रीवासुदॆवयतिराट् परयॊगनिष्ठः
स्वानन्दपूर्णरससत्त्वसरस्वतीष्टः॥
वेदाधिविद्य-परयॊगगुरुर्वरिष्ठः
वॆद्यं परं दिशतु मॆ तपसॆ गरिष्ठः॥२६॥

<u>Prayer to Shree Vasudevananda Saraswati Yatheendra who is my teacher</u>

May Shree Vasudevananda Yatheendra, who is absorbed in excellent Yoga, who endeared himself to Saraswathi, the Goddess of Learning full of the bliss of

॥श्री गुरुवर्य वासिष्ठगणपतिमुनेरभ्यर्थना॥
वासिष्ठभूर्गणपतिर्मुनिराट् कवीन्द्रः
वास्तोष्पतेरुपदिशन् परयोगमैन्द्रम्॥
शुश्रूषया सुमहता तपसाऽनुविन्नः
श्रेयः प्रदः स्वयमनुग्रहतः प्रसन्नः॥२७॥

Prayer to the best of teachers, Sri Vasista Ganapati Muni

The poet and sage by name Vasista Ganapati muni, while teaching me the Indra Yoga of Brihaspati was served by me with devotion when he was in deep penance was, of his own accord, very favorable to me in leading me on to that which was good for me.

॥परमगुरोः श्रीरमणमहर्षेः प्रार्थना॥
श्रीमन्महर्षिरमणः परमो गुरुर्मे
सोऽहश्चिता परमनुग्रहकृत् प्रपन्नः॥
ब्रह्मात्मलीनहृदयः परमौनमुद्रः
स्वानन्ददोस्तु परयोगसुधासमुद्रः॥२८॥

Prayer to Shree Ramana Maharshi, the teacher of teachers

The great sage Shree Ramana Maharshi is my teacher's teacher and it was he who blessed me with the knowledge of Supreme Being. His heart was completely absorbed in the thought of Brahman and he wore the seal of silence. May he who is an ocean of nectar of the best Yog

॥माता नागवेणीसमुदीर्णावेदवाणी॥
नाम्ना ममात्र जननी भुवि नागवेणी
नागाननानुगमना दिविजा त्रिवेणी॥
नानागुणादिगणनाथमुखा सुवाणी
नामावशेषकलिनी मयि वेदवाणी॥२९॥

<u>The vedic hymn uttered by my mother Nagaveni</u>

The name of my mother is Nagaveni in this earth who followed Gajanana like Goddess Triveni, whose sweet voice was full of many good qualities and who exists in name in me in the shape of vedic speech.

॥पिता वेदमूर्तिः विघ्नेश्वरो ब्रह्मोपदेष्टा॥
विघ्नेश्वरो मम पिता वरदेश्वरेण
श्रीदीक्षितेन सुहितेन महाबलेन॥
ब्रह्मोपदेशमुखतो निजहृद्बलेन
वेदेन मां विशतु वाग्रसदानलेन॥३०॥

<u>My father is Vinayaka who initiated me into vedic learning and the knowledge of Brahman</u>

The name of my father is Vinayaka. Let him enter into me in the form of vedic speech full of force and vitality through Brahmopadesha and by the grace of Lord Mahabala who is the giver of boons and who is the Lord of Lords.

॥यज्ञपत्नी श्रद्धा समाश्रयणम्॥
श्रद्धा चिदात्मनिरताऽखिलयज्ञपत्नी
श्रद्धेयनिष्ठजपयज्ञचितोऽसपत्नी॥
श्रेयः सुयोगकृतये मयि सन्निविष्टा
निश्श्रेयसाय भवती भवतात्समिष्टा॥३१॥

Shelter under Sraddha- the wife of Yajna (Sacrifice)

May Sraddha – enthusiasm – who is considered to be wife of all sacrifices, who is indulging in the pursuit of self-knowledge, reside in me and prompt me to compose the Yoga Sudha and help me to attain liberation.

॥परमयोग-यज्ञपुरुषप्रार्थना॥
" यज्ञेन " यज्ञमुदितं यजनीयमिष्टं
यज्ञात्मयोगपुरुषं प्रकृतेः प्रकृष्टम्॥
साक्षात्कृतेः परमयोगसुधा प्रभातः
साक्षात्करोति परमं हृदि दैवरातः॥३२॥

Prayer to Yajnapurusha – the best Yoga Purusha

It is said that a sacrifice can best be performed by a sacrifice for realizing the desired object. Daivarata in his heart visualizes for this purpose the most excellent Yoga or Yajna Purusha by the luster of the composition called Sakshatkara Yoga Sudha.

साक्षिवस्तुदर्शनोदिताऽऽत्मयोगसत्सुधा
साऽक्षरात्मसत्यवस्तुशान्तिसद्रसाभिधा॥
दैवतेन्द्रवेदमन्त्रवाक्स्वरोर्मिसत्त्वधा
दैवरातवाग्रसात्मवेदवाक्स्वरोपधा॥

This good Yoga Sudha which has been composed by Daivarata through the inspiration derived from the vedic hymns by actually seeing that Supreme Brahman, is full of the juice of peace and knowledge of all things real and permanent.

॥इति प्रथमा प्रार्थना सम्पूर्णा॥

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॥ईं ओं श्रीः॥

॥दैवरातीयाभिधा॥

# ॥साक्षात्कार-योगसुधा॥

॥आद्यं मङ्गल पद्यम्॥
“अन्तस्”स्फु
रन्तमहमाऽऽत्मचितीऽपरोक्षे
स्वान्ते स्वरन्तमभितो ज्वलितं समक्षे॥
सत्सामरस्यपरमं पुरुषं परोक्षे
साक्षात्कृतेः परमयोगपरं निरीक्षे॥

Invocation:

I see Him who is absorbed in deep Yoga for the realization of Absolute, who is shining internally in the not-invisible stage, who is within Himself shining around in the visible state and who is Parama Purusha in the invisible state with a balanced mind.

॥प्रथमा कला॥

॥साक्षात्कार पदार्थ समर्थनपरा॥
“साक्षात्कार” इहात्मनो भगवतो योगात् परोक्षात्मनः
साक्षित्वात् समुपाहितस्य भवतस्तस्यापरोक्षस्य नः॥
साक्षादप्यपरोक्षतोऽनुभवतः सोऽध्यक्षसञ्चेतनः
साक्षीत्येव हि दर्शनं प्रभवतो ब्रह्मात्मचित्सत्त्वनः॥१॥1

First Chapter

The material to prove Sakshatkara

The “Sakshatkara” or self-realization is the result of the union of the Lord who is invisible and us who are not invisible and existing. It is only by one’s own experience that it can be demonstrated that Brahman is real and all-pervasive.

ब्रह्मैवात्र समग्रभूतजगतो विश्वात्मकादग्रतः
ब्रह्मास्मीति तदन्ववेदहमिति स्वात्मानमेवेत्यतः॥
तस्मादेव तदत्र सर्वमभवत् सद्विश्वरूपात्मकं
तद्योगस्त्रयसामरस्यपरमः स ब्रह्मविश्वात्मनाम्॥२॥ 2

The one thing at the top of the entire Universe is Brahman only. “I am that Brahman” comes only afterwards. Everything emanated from that Brahman and exists in the form of the Universe. Yoga or meditation on that brings about harmony with all the three, Brahman, Universe and Self.

तद्वद् यो दिवि देवतात्ममहसा सिद्धोऽवनौ मानवः
सोऽहम्प्रत्ययतोऽत्र वेत्ति तपसा ब्रह्माहमस्मीति वः॥
सद्ब्रह्मानुभवेन हृत्प्रमुदितात् स्वान्तर्यधीयोगतः
स ब्रह्मैव भवेत् स्वसंविदुदितात् सत्सामरस्यात् स्वतः॥३॥ 3

He who is human on the earth becomes a Siddha in heaven with Godlike lustre and he only is capable of knowing by penance the real significance of “I am Brahman”. By the internal union of the intellect and a pleasant mind the experience of the Brahman occurs and himself ultimately becomes Brahman.

॥अस्मिन् विषये प्रथमं प्रमाणं वामदेवस्य ऋङ्मन्त्रदर्शनम्॥
१ “अहं मनुरभवं सूर्यश्चाहं कक्षीवागं ऋषिरस्मि विप्रः।
अहं कुत्समार्जुनेयं न्यृञ्जेऽहं कविरुशना पश्यता मा॥ १ ॥
२ अहं भूमिमददामार्याय० ममं देवसो अनुकेतमायन्॥ २॥
अहं पुरो मन्दसानोव्यैरम्० दिवोदासमतिथिग्वम् यदावम्॥ ३॥     इति तृचम्(ऋ.मं. ४/२६/१-३)

तस्येदमुपव्याख्यानम् - औपनिषदं ब्राह्मणानुवचनम्॥
“ ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेद - अहं ब्रह्मास्मीति,
तस्मात् तत् सर्वमभवत्, तद् यो यो देवानां प्रत्यबुध्यत, तथा ऋषीणां तथा मनुष्याणाम् -
तद्धैतत् पश्यन् ऋषिर्वामदेवः प्रतिपेदे अहं मनुरभवं सूर्यश्चेति॥ (बृ. उ)
“प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्व, (कौ. ब्रा. उ.)
“ शास्त्रदृष्ट्या तूपदेशो वामदेववत्॥ (ब्र. सू. १/१)

In this context the first proof is Sage Varunadeva’s hymn.

I am Manu, I am the Sun, and I am the Sage Kakshivat. I choose Kutsa the son of Arjuna, and I am Sukra who all see me.

1. I give the Earth to Arya and the Gods blessed me.
2. This is the sub-commentary to it pertaining to Upanishadic thought. This Brahman was at the top. It knew itself I am Brahman. Everything came of it. Whoever knew of Gods, of men, and of sages that sage Vamadeva saw and realized I am Manu etc. I am life and the soul of knowledge; meditate upon it considering that life is immortal. Precept is through shastras as in the case of Vamadeva.

वेदेनैव निजेन मन्त्रवचसा सन्वामदेवः स्वयं
वेद्यं तत्त्वमुपादिदेश तपसा तच्छास्त्रदृष्ट्यान्वयम्॥
प्राज्ञः सोऽयमुपास्यतां सुमनसा प्राणोऽस्मि चित्सत्त्वकः
प्रज्ञात्माऽमृतमायुरित्यनुवदन् इन्द्रः परादर्शकः॥४॥4

Vamadeva by his own hymn which is veda itself taught that real knowledge through penance and sastric vision. May that wise man be served with a good heart. Indra has naturally seen the most sacred by saying that for him whose soul is wisdom life is immortal.

यश्छन्दसामृषभो विश्वरूपः। छन्दोभ्योऽध्यमृतात् सम्बभूव। स मेन्द्रो मेधया स्पृणोतु।
अमृतस्य देवधारणो भूयासम्॥   इति यजुः (तै. शि. उ.)

That excellent vedic hymn which has all forms was born above all others and from beyond immortality. May that Indra touch (fill) me by (with) intellect so that I may be able to hold immortality.

छन्दः पूरुष आदिमः स परमो यश्छन्दसां वर्षकः
छन्दोभ्योऽध्यमृताद् बभूव चरमश्छन्दोरसैर्हर्षकः॥
छन्दोऽधिष्ठित एव मन्त्रकृतिभाग् इन्द्रः परात्मा स्वयं
साक्षात्कारवचोऽनुभावनुतिभाक् तद्विश्वरूपान्वयम्॥५॥5

That excellent vedic hymn he who is the first Purusha, who showers vedic hymns and who pleases with the of hymns was born out of immortal Vedas. Indra, with a great (holy) heart is the composer of that hymn and shares the glory of words which leads to sakshatkara.

आत्मा सोऽप्ययमिन्द्र एव हि महान्ज्येष्ठः परो धीन्द्रियैः
सर्वान्तः सकलेन्द्रियेभ्य उदगाच्छ्रेष्ठः परैरग्रियै॥
सोऽध्यक्षोऽध्यवगम्यतां निजचितेर्योगादहंस्फूर्तितः
सोऽहम्प्रत्यययोगचित्तिकलया वाचाधियाऽसूर्जितः॥६॥6

Even that soul is none other than the great Indra the oldest who moves in the interior and who came out of the sense as the most excellent. Let it be understood that he is the presiding deity of one’s own consciousness. So I am united with that intellect and word which is full of the lustre of Yoga and mental alertness.

॥भूतात्मकस्य विश्वरूपस्य प्रत्यक्षतो दर्शनम्॥
प्रत्यक्षादिह भूत - भौवनमयं दृश्यं ह्यसद् भौतिकं
प्रत्येयं सदचेतनं प्रकृतिकं ब्रह्माण्डभूगोलकम्॥
ब्रह्मात्मोदितकार्यरूपकमिदं सद् विश्वरूपात्मकं
बाह्यं चिद्युतनामरूपविशदं सन्हश्यतां व्यापकम्॥७॥7

The vision of Vishvarupa who is full of the Living Beings.

The material world is really nonexistent and the entire globe of the Universe, through existing is without life. The real Brahman which is all pervading is enveloping it externally – to give it a name and a form.

॥अधिदैवतात्मक - परोक्षवस्तु सन्दर्शनम्॥
प्रत्नं वस्तु परं प्रचेतनपदं पूर्णं परोक्षात्मकं
प्राप्येयं तदिदिति प्रमाप्रकृतिकाद् रूपाददृश्यार्थकम्॥
प्रत्येयं प्रतिमानसत्त्वरहितं तत्पूर्णबिन्दूहितं
प्रत्यक्षेणगुणादिनाऽप्यतिततं ब्रह्मेति मात्रं श्रुतम्॥८॥8

Sight of invisible thing with the Presiding Deity

The thing called Brahman, which can be seen only by its qualities, is very ancient, holy, full, the origin of life, invisible and can be attained only by propositions as it has no form to be seen and has no equal to measure its scope.

॥ अध्यात्मकं अपरोक्षात्मवस्तुदर्शनम् ॥
अध्यात्मं हि सचेतनं स्वतनुभृत् सञ्चेतनैकालयं
स्वान्तर्यं सदसद्गुणप्रकृतिकं प्रत्यक्सुसिद्धं स्वयम्॥
बाह्येयं तु तनूरचेतनमयी स्वात्माऽऽन्तरश्चेतनः
सोऽहम्प्रत्ययसत्त्ववृत्तिविषयादस्यापरोक्षात्मता॥९॥9

Sight of a not invisible thing relating to the supreme spirit

The not invisible thing pertaining to the Soul or Supreme Spirit has internally both good and bad dispositions and only external body is life-less and the internal Soul is one indivisible entity full of life.

॥तुरीयं परमतत्त्वकं पदम्। तुरीयपदात्मसन्दर्शनम्॥
एतेषु त्रिषु सन्ततं सममनुस्यूतं समस्तात्मना
व्यस्तेषु प्रतिसङ्गतं पृथगपि व्यस्तं त्रिधा स्वात्मना॥
तद्वत्स्याद् व्यतिरेकतः परतमं सिद्धं समस्तास्पदं
तद्वै वस्तु परात्परं प्रकृतितः पूर्णं तुरीयं पदम्॥१०॥10

The fourth is the highest state and its vision

In all these three there is always the fourth which is common to all and connects them. It is the most excellent state which unites the things which are different, though it is different from all the three, it has itself divided.

॥तत्त्वत्रयान्वितः वेदार्थः त्रिविधः॥
॥तुरीयोऽर्थः परमार्थकः॥
वेदार्थेषु समस्तवस्तुविषये तत्त्वत्रयेणान्वयात्
त्रेधाऽर्थः प्रतिपादितः कविवरैः सर्वार्थसंविन्मयात्॥
त्रिष्वप्यन्तरितस्त्रयात् परतमः सत्त्वात् समस्तात्मना
तुर्यः सन् परमार्थतः प्रतिचितः स्याद्दैवरातात्मना॥११॥11

<u>The meaning of three Vedas containing three tattvas is three fold.</u>

<u>The fourth is the most valuable and is important</u>

In trying to interpret the Vedas with reference to the three tattvas, poets have given a threefold meaning because it is full of every kind of knowledge. Though it is latent in all the three, it is beyond the trinity; it is the embodiment of all by its inherent vitality. Being the fourth in its importance it has been propounded by Daivarata.

॥वस्तुतः पञ्चविधो वेदार्थः॥
शब्दार्थः प्रथमस्तटस्थ उदितो धात्वर्थसम्प्रत्ययैः
तत्त्वार्थस्त्रिविधस्त्रितत्त्वगुणतस्त्रेधाविभेदान्वयैः॥
प्रत्नोऽर्थः परमार्थसंविदुचितः पूर्णः समः पञ्चमः
प्रायः स्यादिह दैवरातकविता गीतोऽर्थितः पञ्चधा॥१२॥12

Really speaking the interpretation is fivefold. The first is the sense conveyed by the words along with the verbs and participles etc. the second, third and fourth are the three fold tattvas based on the three Gunas. The fifth is the ancient meaning which is full of the most important knowledge. These are the five senses as revealed and sung by Daivarata.

साक्षात्कारसुधात्मयोगविषये वेदार्थसत्प्रत्यये
साक्षात्प्रक्रिययाऽखिलोपकृतये साक्षात्फलप्राप्तये॥
साक्षादप्यपरोक्षतोऽवगतये संवित्क्रिया भावदा
साक्षात् स्वानुभवप्रधानफलदा स्याद्योगविद्याऽऽत्मदा॥१३॥13

The Yoga vidya in as far as it relates to Realisation of Self will certainly furnish the main result of one's own experiences and the ideas of such knowledge which would enable a proper understanding of the sense of Vedas for the benefit of all and for the attainment of the real fruit and to perceive in the not invisible state the real Supreme Being.

॥तात्त्विकं योगलक्षणम्॥
द्वित्राणामिह तत्त्वतो गुणभृतां भूयो बहूनां सतां
वस्तूनां विषयात्मनां तनुभृतां प्राणेन्द्रियाणां धियाम्॥
भावानामपि भूत-भव्यवचसां योगो भवेद् भाविना
सम्भाव्या प्रगतिक्रियानुकृतिभिर्योगक्रियासाधना॥१४॥14

The philosophical traits of Yoga

Only a fortunate few who are full of merits and who have been able to grasp the exact relationship of the life, the senses and the intellect of individuals, will be capable of practicing the Yoga with all its accessories for the realization of Self.

बाह्यान्तर्यधृति - प्रवृत्तिपरया द्वेधाऽऽत्मवृत्त्याऽन्विता
बुद्ध्याऽप्येकतरानुवृत्तिचरया ध्येयैकनिष्ठाञ्चिता॥
लक्षण्या परवस्तुतत्त्वनतया वृत्त्या परोक्षाप्तया
लक्षार्थैकपरात्मवस्तुरतया योऽयाऽऽत्मयोगक्रिया॥१५॥15

The practice of yoga followed by the two-fold path of self-discipline with its external and internal activities of fortitude and attachment and intellect fixed on the object of medication will have to be united with a course which is bent on realizing the Supreme and witnessing that which is in an invisible state.

तस्मिन् योगमुखाऽऽकृते निजकृते संशोधने वैदिके
तद्वेदोपनिषन्मुखादुपकृते सत्यानुभावादिके॥
मन्वाद्यैश्च वसिष्ठमुख्यमुनिभिर्यायोगविद्याऽऽदृता
मन्त्रैर्यज्ञपरेण युक्ततपसा योगेन कृत्याऽऽकृता॥१६॥16

That yoga vidya which was highly respected by Manu and others and by Sages commencing from Vasista and created by hymns and proper penance in order to reveal the secrets of Vedas and Upanishads to help the individual in the quest for truth.

सङ्केतात्मक सिद्धवस्तुपरया वेदादिमन्त्राप्तया
सङ्केतार्थकवाच्यवागुदितया वेद्यार्थसन्निष्ठया॥
संस्तुत्या च परोक्षयाऽधिकृतया सा योगविद्याऽऽश्रिता
सञ्ज्ञानाद्यनुभावबोधपरया वाचा प्रतिश्राविता॥१७॥17

That yoga vidya is full of the symbols of the supreme object, vedic hymns which are couched in significant words with a view to expound the sense to be comprehended and prayers in such words as would help us to realize true knowledge.

॥ऋग्वेदमन्त्रे प्रसिद्धा धीयोगविद्या॥
यस्मादृते न सिद्ध्यति यज्ञो विपश्चितश्चन॥ स धीनां योगमिन्वति॥ (मेधातिथिः)
(ऋ. मं. १/१८/७)

लोकेऽस्मिन् सुविपश्चितामपि सतां यस्मात् परस्मादृते
यज्ञो नैव सुसिद्ध्यतीह परमः सत्यात्मनि स्वे ऋते॥
ब्रह्मात्मा पुरुषः समो रसतमो वाग्ब्रह्मणः सत्पतिः
धीनांयोगमुपप्रपद्य रसतः शान्त्याऽभ्युदेतीन्वति॥१८॥18

<u>Yoga vidya of the intellect which is famous in Rigveda hymn</u>

Without which the sacrifice does not bear fruit, that is called the yoga of the intellect of the wise.

In this world, without which even the sacrifice of the good and the wise will not ultimately bear good fruit. The man with a philosophical bent of mind, becoming the Lord of the speech which is Brahman and attaining that yoga of the intellect through rasa, reaches a state of tranquility.

॥तादृशयोगशक्तिसिद्ध्यर्थम् इन्द्रात्माश्रयणम्॥
योगेँ योगेँ तवस्तरं वाजें वाजे हवामहे॥ सखायमिन्द्रमूतयें॥ (शुनः शेपः देवरातः) (ऋ. मं. १/३०/७)

सर्वेष्टार्थसुसाधकेऽत्रपरमे योगे च योगे निजे
यज्ञादौ च तपः सुधर्मपरके ज्ञानेऽसुसञ्जीवने॥
रक्षार्थं परयोगसिद्धिकरणे प्राज्ञं समर्थं ह्यजं
हृद्योगेन समाह्वयन्तिमुनयः पूर्णं तमिन्द्रं निजम्॥१९॥19

Taking shelter under Indra for a successful attainment of such yogic power.

In every yoga and every sacrifice let us worship our friend Indra for our prosperity.

Sages meditate fully and call upon that Indra who is unborn wise and capable in the act of absolute communion with the supreme and in one's own yoga, at the commencement of sacrifice, in penances, in the act of bringing back life and protection with a view to succeed in their efforts to reach the final goal in life.

योगे योग इहात्मसद्विषयगे त्यागे सुविज्ञानके
वाजे वाज उदात्तसत्प्रकृतिगे प्राणात्मसञ्जीवके॥
इन्द्रं तं च सखायमात्मरसदं शक्तं स्वसंवित्तये
पूर्णैश्वर्यसमृद्धिसत्त्वफलदं रक्षार्थमत्राह्वये॥२०॥20

In every yoga dealing with the knowledge of the Self, in renunciation full of right knowledge and in every sacrifice with a noble act which enlivens, I call upon unto to God Indra who is my own friend, who is capable of revealing true knowledge and who is the giver of wealth, prosperity and vitality.

तदर्थं इन्द्रविभूतीनां सूर्यादीनां देवतात्मनां योगोपासना॥
यु॒ञ्जन्ति॑ ब्र॒ध्नम॑रु॒षं चर॑न्तं॒ परि॑त॒स्थुषः॑॥
रोच॑न्ते रोच॒ना दि॒वि॥ मधुश्छन्दाः (ऋ. मं. १/६/१)
युञ्जन्ति प्रथमं तमिन्द्रपुरुषं ब्रध्नं हि सूर्यात्मकं
यज्ञेष्टं च हविर्भुजं तमरुषं भौमं तमग्न्यात्मकम्॥
वायुं प्राणपरं चरन्तमभितो मध्येऽन्तरिक्षे स्थितं
वाग्भिर्व्याहृतिभिः सयज्ञकृतये संयोजयन्त्यर्थितम्॥२१॥21

Yoga form of worship of the glories of Indra and god-souled Surya and others for that purpose.

The worshippers meditate on the Sun-god who is moving in heavens and whose rays shine forth.

The sages pray and meditate on Indra first and then the Sun-God, and then the fire god who is dear to sacrifices and eats the offerings and the Wind who moves in mid-air and gives life, with hymns to enable them to perform their sacrifices.

॥आन्तर्यः वाङ्मनोबुद्धियोगः॥
यु॒ञ्जते॒ मन॑ उ॒त यु॑ञ्ज॒ते॒ धियो॒ विप्रा॒ विप्र॑स्य बृह॒तो वि॑प॒श्चितः॑॥
स्वीयेऽन्तर्हृदये चिदात्मनि मनस्ते युञ्जते योगिनः
ध्येये वस्तुनि युञ्जते निजधियो विप्राः परे ज्ञानिनः॥
विप्रस्यास्य विपश्चितोऽत्र बृहतो वेदात्मवेत्तुः सतः
विज्ञानं समुदेति तत्रभवतो धीयोगसत्त्वात् स्वतः॥२२॥22
वि होत्रा॑ दधे वयुना॒विदेक॒ इन्म॒ही दे॒वस्य॑ सवि॒तुः परि॑ष्टुतिः॥ (ऋ. मं. ५/८१/१)

The internal yoga of speech, mind and intellect

The Brahmins who are great scholars unite their minds and their intellects. The priest who possesses knowledge does it. The earth is the place where the Sun-God showers his blessings.

Those yogins unite their mind in inner heart which is full of the thoughts of Brahman; there are other wise Brahmins who unite their intellect in an object which is fit to be meditated upon. Philosophical knowledge drawn upon the mind of that great good scholarly Brahmin by the virtue of the union cite above.

होत्रास्ताः स च वेदवित् सुतपसा सन् एकएवात्मवान्
वाचः स्वात्मनि सन्दधे सुमनसा संवित्सुसत्त्वार्थदाः॥
दिव्या सा सवितुः स्तुतिः सुमहती स्यात् सम्प्रसादात्मना
वाग्यज्ञेन समस्तयोगकरणे योगेन वागात्मनोः॥२३॥23

Those are the priests; he is the vedic scholar who is the philosopher by his good penance. They unite fruitful and significant words in their inner self with a good mind. The heavenly prayer of the Sun-God is great and wonderful. It will help in performance of all yoga by the sacrifice of speech by uniting it within the self.

॥ जीवेशात्मनोः वैश्वानरसूर्यात्मनोः मिथो यतमानयोगः ॥
वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिश्रीः॥
इतो जातो विश्वमिदं विचष्टे वैश्वानरो यतते सूर्येण॥ (कुत्सः - ऋ. मं. १/९८/१)
सत्ये स्याम सुभावनेन सुमतौ वैश्वानरस्यात्मनः
सम्राट् सोऽत्र सुखात्मकस्त्रिभुवने सत्त्वादभिश्रीर्महान्॥
सञ्जातोऽयमितो दृशा निजमिदं विश्वं विचष्टे परः
सङ्गन्तुं स्वपरात्मना स यतते सूर्येण वैश्वानरः॥२४॥24

The secret union of Jeevatma and Paramatma and Sun-God

We will be in the good books of Fire-God who is like the glorious king of all worlds. He with Sun-God, being worn, protects the entire universe.

Let us be in the truth and good thoughts of the Fire-God; for he is the emperor of three worlds who is the embodiment of happiness; he is the protector of entire universe. That Fire-God tries to unite with the Sun God whole heartedly.

॥मित्रेण तेन परमेण स्वेन आत्मना योगार्थं
प्रयतने जनानां प्रेरणा॥
मित्रो जनान् यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुतद्याम्॥

मित्रः कृष्टीरनिमिषाऽभिचष्टे मित्राय हव्यं घृतवज्जुहोत॥ (विश्वामित्रः - ऋ. मं. ३/५९/१)

मित्रो जनान् यातयति प्रजानन्
मित्रः कृष्टीः - सत्याय हव्यं घृतवद् विधेम॥ (तै. सं. ३/४/११/५; तै. ब्रा. ३/७/२/३)
मित्रः सत्यदृशा जनाञ्छ्रुतिमुखाच्छास्ति ब्रुवाणो हितं

स्वस्मिन् यातयति स्वयं प्रतिमुखाद् विश्वं प्रजानन् निजम्॥
दिव्योऽसौ सकलप्रजा अनिमिषो दृष्ट्याऽभिचष्टेऽनिशं
मित्रायाग्निमुखे जुहोत घृतवत् सत्याय हव्यं भृशम्॥२५॥25

<u>The prompting of the people for such union</u>

Sun-God makes the people work; he is the support for the earth and the sky. He is alert in protecting the people. Let us offer ghee and other things to him.

The Sun-god with the vision of truth rules through the Vedas the people of the world telling them what is good for them; knowing world he makes the people worked and work; he is heavenly and always protects all people without resting even for a while. So let us offer to him who is true all offerings through the fire.

॥त्रिकरणयोगपूर्वकं सर्वेषां समानभावोपदेशः॥
सङ्गच्छध्वं संवदध्वं सं वो मनाँसि जानताम्॥
देवा भागं यथा पूर्वे सञ्जानाना उपासते॥ (संवननः - ऋ. मं. १०/१९१/२)
सङ्गच्छध्वमिहान्विताः समदृशा शारीरयोगात् सतः
सत्ये वस्तुनि संवदध्वमुचितं वाग्योगतस्तत्त्वतः॥
सौहार्देन च वो मनांसि सुहितं सञ्जानतां भावतः
देवस्ते समुपासते दिवि यथा सञ्ज्ञानसम्भाविताः॥२६॥26

<u>Precept indicating that all are equal with the prelude of the unity of thought, word and deed.</u>

Unite in thought, word and deed just as Gods did before knowing it well.

Unite with the vision of equality in the yoga of the body; by the yoga of speech you speak properly with regard to the real absolute truth; let your minds unite emotionally in a friendly manner just as Gods do in heaven full of that true knowledge.

॥समानसम्मन्त्रणयोगः॥
सम<u>ा</u>नो मन्त्र<u>ः</u> समि॑तिः सम<u>ा</u>नी सम<u>ा</u>नं मन॑ः सह चि॒त्तमे॑षाम्॥
सम<u>ा</u>नं मन्त्रम॒भिम॑न्त्रये वः सम<u>ा</u>नेन॑ वो ह॒विषा॑ जुहोमि॥३॥
स्वान्तः सन्मननेन सत्त्वमनसा मन्त्रः समानोऽस्तु वः
संयुक्ता समितिः सदाऽस्तु विदुषां साध्वी समानी च नः॥
हृद्योगात् समभावनानुगुणतो भूयात् समानं मनः
तेषामात्मनि चित्तमन्तरुचितं सिध्येत् सहाप्तं हि नः॥२७॥27

<u>The yoga of equality in the chanting of hymns.</u>

The hymn is equal, the assembly is equal (common). The thought (mind) is common to all and with that common hymn I call you all and offer the same offering.

May the hymn be common to all of you by constant introspective meditation; may the assembly of scholars be always good, common and proper to all of us, may the thoughts be common and equal by the yoga of the heart. Thus the minds will meditate on the Self and the outcome will be beneficial to us.

॥समानं मन्त्रमभिमन्त्रये वः॥
मन्त्रं तत्र समानमेव भवतामस्माकमप्यर्थितं
सद्भावादभिमन्त्रये सममतं यत् सर्वथा स्याद्धितम्॥
जीवाधारकृते समेन हविषा सन्तर्पये सोभयान्
ज्ञानं जीवनमप्यलं भवतु वस्तेनोभयेषां समम्॥२८॥28

I know recite the common prayer to you all.

The hymn is definitely common to you and to all us; I will recite only that which is beneficial with good feeling and intentions. I will propitiate both by the equal offering for the maintenance of life. May that knowledge and life be sufficient and common to both.

॥समानं हृदय्यं सञ्ज्ञानयोगसत्त्वम्॥
“ समानी व आकूतिः समाना हृदयानि वः॥
समानमस्तु वो मनो यथा वः सु सहासति॥४॥

आकूतिर्दृढसंविदस्तु परमा निष्ठा समानी प्रमा
सद्योगेन समानि सन्तु हृदयान्याप्तानि वो धीः समा॥
सत्ये सामरसेन सौम्यगुणकं स्यात् सन्मनः सर्वथा
सत्त्वं सर्वमपीष्टभाक् सहयुतं सिध्येत् समेषां यथा॥२९॥ 29

The common Yoga-sattva of good knowledge

The feelings among you are common and your hearts are equal. Let your minds also be common so that you may be cheerful.

May the feeling of firm knowledge be equal, firm and final. May your relative hearts be equal by well-disciplined yoga and your intellects be equal. May your good thoughts center round in truth in equality in such a manner that everything vital will be the outcome to the benefit of all on a cooperative basis.

॥जीवात्मनां परमेण ईशात्मना इन्द्रेण योगः॥
त्वयेदिन्द्र युजावयं प्रतिं ब्रुवीमहि स्पृधः॥
त्वमस्माकं तव स्मसि॥ (श्रुतकक्षः - ऋ. मं. ८/९२/३२)
दुर्ज्ञेयेन वयं परेश भगवन् इन्द्र त्वयैवान्विताः
दुष्टान् दुर्वचनान् दुरुक्तविषयान् संस्पर्धमानान्त्सदा॥
निर्जेतुं प्रतिवक्तुमात्मबलतस्त्वद्योगतः शक्नुमः
सोऽस्माकं त्वमसिप्रभुः प्रियतमः स्वीयास्तव स्मो वयम्॥३०॥30

The yoga of jeevatma and Indra, the Paramatma.

Oh! Indra, we say this unto you. You are ours and we belong to you.

Oh! Lord most venerable Indra! We are accompanied by you, who are difficult of comprehension. We are capable of conquering the wicked, those who speak evil words, and those who always compete with one another and think of evil things and to answer them by soul-force by your Yoga (meditating on you). For you are our beloved Lord and we are your own.

॥जीवेशयोश्चिदात्मनो तत्त्वान्वयेन तादात्म्यम्॥
॥तदेकात्मकासत्त्वयोगः॥
यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम्॥
स्युष्टे सत्या इहाशिषः॥ (विरूपः आङ्गिरसः - ऋ. मं. ८/४४/२३)
अग्ने त्वं प्रणवात्मदैवतपरः सर्वज्ञ आत्मा स्वयं
त्वद्योगात् पुनरात्मसात्करणतस्त्वं वै यदि स्यामहम्॥
तद्वद् योगतपोऽनुभावगुणतः स त्वं यदिस्या अहं
जीवाज्योतिरशीमहीति वचसा सत्याः स्युरीशाशिषः॥३१॥31The identity of

Jeevatma and Paramatma – the yoga of their oneness

Oh! Fire-God, because I am you and you are I, your blessings will be true here.

Oh! Fire-God, you are most excellent God whose soul is Omkara, the Omniscient and the soul itself and by meditating upon you by surrendering myself to you and if I am you, in the same manner by virtue of yoga and penance if you are I, then with the word that we are going to get light while we live, then the blessing of Lord will be true.

॥देव मानवादीनां योगेन मिथः प्रशस्ति प्रार्थना॥
अथा न उभयेषाममृत मर्त्यानाम्॥
मिथः सन्तु प्रशस्तयः॥ (ऋ. मं. १/२६/९)

॥आजीगर्तिः शुनः शेपः स कृत्रिमो वैश्वामित्रः देवरातः॥
देवानाममृतात्मनां समहृदां नृणां च मर्त्यात्मनां
युक्तानां भुवि सेव्यसेवकहृदां तत्रोभयेषां मिथः॥
भूयो भावनयाऽप्युपास्तिमुखतो योगात् समाद् भूयसे
सन्त्वेषां च समाः प्रशस्तय इमा निःश्रेयसे श्रेयसे॥ ३२॥32

By yoga of Gods and men-secret prayer of its glory

Let the praises be showered on both of us and immortality on men.

(Sunasepa, the son of Ajigarta, who is Devarata the artificial descendent of Vishvamitra)

Let these glorious benedictions be upon both the immortal Gods and mortal men in secret who have common thoughts between them and who feel that one is the served and the other is the server, through the yoga of meditation by constant thinking, so that they may both get Liberation and all benefits.

॥इति प्रथमा कला सम्पूर्णा॥
वॆदवागधीशपूरुषात्मसत्त्ववाक्सुधा
वॆदसंविदाऽऽत्मसत्त्वदिव्यवाग्रसाभिधा॥
दैवतॆन्द्रवागुदीरितानुभावसत्त्वधा
दैवरातसाक्षिवागुदीर्णयॊगचित्सुधा॥१॥

<u>The first kala ends</u>

The nectar of potent words of veda Brahma, which is full of Rasa of heavenly words containing Vedic knowledge and spiritual force and which is holding the vitality of the words flowing from the Lord of Gods is the spiritual nectar of Yoga spoken in words by Daivarata Maharshi.

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## ॥अथ द्वितीया कला॥

॥साक्षात्कारतत्त्वविमर्शनम्॥
साक्षात्कृतिर्वेदमुखाद् विमृश्यते साक्षात् प्रयोगक्रियया समर्थ्यते॥
साक्षात्कृतेर्योगसुधा समर्प्यते साक्षी परात्मा जनताऽपि तर्प्यते॥१॥33

<u>The second Kala</u>

<u>The analysis of basic truth underlying the Sakshatkara or realization</u>

The Sakshatkara will be analyzed through the Vedas and will be established by actual experiment. The nectar of Sakshatkara yoga will be offered to people. The witness here is Supreme Lord and the people will be satisfied.

॥साक्षात्कार योगविद्या

सत्यात्मसाक्षात्कृतियोगविद्या साध्याऽत्र वेदोपनिषत्सुवेद्या॥

सत्सु प्रवृत्याऽप्यसतो निवृत्त्या सन्निष्ठयाऽन्तर्निरतात्मवृत्त्या॥२॥34

<u>The technique of Sakshatkara</u>

The real technique of this Sakshatkara yoga can be understood through the Vedas and Upanishads, by Pravrithi, in the existing (good) things and Nivruthi from non-existing (evil) things, by a good discipline and a mind always turned inwards.

॥तत्त्वत्रयान्वयेन तद्विमर्शनम्॥
साक्षात् परोक्षादपरोक्षतोऽर्जनं तत्त्वत्रयार्थान्वयतो विमर्शनम्॥
सत्सामरस्यात्मनि योगदर्शनं सत्यानुभावेन चिदात्मदर्शनम्॥३॥35

<u>Its analysis according to the three fold tattvas</u>

Attainment of knowledge actually, from the invisible and not indivisible states and a critical analysis through the three fold tattva, the sight of yoga in a soul which is good and well balanced and the sight of conscious spirit through the radiance of Truth-all these will concur.

॥प्रवृत्ति-निवृत्ति-निष्ठानां स्वरूपम्॥
विधेः सतीष्टे नियता प्रवृत्तिर्दुष्टान्निषेधादसतो निवृत्तिः॥
सत्ये तु निष्ठाऽऽत्मनि पारमार्थे वेदे त्रिधा सा हितशासनोक्तिः॥४॥36

<u>The characteristics of attachment, detachment and disciplined life</u>

Attachment or indulgence is association with good things; detachment is disassociation from wicked, evil and prohibited things. Discipline is deep attachment to truth and the spiritual or self-knowledge. This is the three fold commandment that is in Vedas.

॥प्रवृत्ति निवृत्तिरुभयरूपा निष्ठा धर्ममीमांसॆष्टा॥
निष्ठा तु शास्त्रादुभयस्वरूपा मीमांसया धर्मविदामभीष्टा॥
यज्ञादिधर्मॆ विधितः प्रवृत्तिरधर्मतॊऽसद्विषयान्निवृत्तिः॥५॥37

Discipline as could be seen from the sastras is of two kinds, and is desired by the righteous through philosophical discussion. Attachment in accordance with the prescribed procedure, in sacrifices and such other righteous acts and detachment from the wicked and unrighteous objects (subjects).

॥प्रवृत्तिनिवृत्त्यनुभयरूपा स्वस्वरूपस्थितिरूपा निष्ठा॥
सा वस्तुतॊऽत्रानुभयस्वरूपा निष्ठा स्वरूपस्थितिरप्रवृत्तिः॥
ताटस्थ्ययॊगादचलप्रतिष्ठा सास्यादुदासीनतयाऽऽत्मवृत्तिः॥६॥38

Discipline not seen in either attachment or detachment – but seen in its own form

That discipline neither in attachment nor in detachment, is really non-attachment in its own state. The state of firm establishment through the yoga of non-interference policy is in itself indulgence in self-knowledge through non-challenge.

॥वस्तुतॊ निष्ठायां न काचिदपि क्रिया सम्भवति॥
निष्ठा तु सा नैव भवॆत् क्रियाप्ता श्रद्धात्मिकाऽन्तर्दृढचित्तिसत्ता॥
आकूतिसत्त्वाऽऽत्मनि सद्रतीष्टा स्वानन्दसन्दॊहसुधारसाप्ता॥७॥39

Really speaking in discipline (devotion) – non avtivity occurs

That is discipline or devotion in which no activity takes place. Its soul is interest and a firm internal concentration of the mind. Its capacity is emotional feeling and desire to do good things. It is full of the nectar of one's own ecstasies.

॥योगे तत्तत्प्रक्रियानुगुण्याऽनुवृत्तिः॥

योगेऽपि तत्तत्क्रिययानुगुण्या धीनां यथासम्भवतोऽनुवृत्तिः॥
तत्प्रक्रियासाधनयाऽनुनेया गुरूपदेशानुकृतेर्विधेया॥८॥40

<u>In yoga – the inclination of the mind is to think in accordance with the acts.</u>

Even in yoga the inclination of intellects is in accordance with the respective activities – which have to be accomplished according to the instruction of preceptor.

॥योगो नाम द्वयोर्बहूनां वा सङ्गमैकसाध्यः॥
द्वयोस्त्रयाणां विहितो बहूनां योगः स एकत्र सुसङ्गमाप्यः॥
प्रायः सजातीयतया सुयोज्यः क्वचिद्विजातीयतयाऽपि शक्यः॥९॥41

<u>Yoga is possible by the union of two or more.</u>

It is laid down that yoga is possible by the harmonious blending of two or three or many. Probably it is well – done by those belonging to the same category or it is possible even if they belong to different categories.

॥एकस्मिन्नपि आत्मवस्तुनियोगः समाधिरूपः॥
एकस्य चैकत्र चिदात्मनि स्वे योगः समत्वेन समाधिरूपः॥
सैकात्मको निर्विषयावशिष्टः स्यान्निर्विशेषात् सकलाद् विशिष्टः॥१०॥42

<u>Yoga is in the single supreme spirit in the form of deep meditation.</u>

Yoga in a single supreme spirit at a single place, by identity in the form of deep meditation. Its specialty is that it is directed towards that supreme spirit bereft of all sensual pleasures.

॥जीवात्म-परमात्मनोर्योगः परमः प्रधानः॥
जीवात्मना तत्परमात्मनैनयोर्योगः प्रधानः सकलात् प्रधानयोः॥
सन्नामरूपादिगुणैकसत्त्वयोश्चिदात्मतत्त्वैः सकलैः समानयोः॥११॥43

The union between Jeevatma and Paramatma is of extreme importance.

The union between Jeevatma and Paramatma, which are distinguished from everything, which are identical in as far name, form and merits are concerned and in all matters metaphysical, is of extreme importance.

॥सजातीय वस्तुयोगे सर्वमान्यः समानो दृष्टान्तः॥
व्योम्ना परं व्योम रसो रसेन दीपश्च दीपेन जलं जलेन॥
सच्चेतनं चातति चेतनेन यथाऽग्निनाऽग्निर्ह्यनिलोऽनिलेन॥१२॥44

A common example of yoga of similar things.

The space with space, rasa with rasa, light with light, water with water and mind with mind unite just as fire unites with fire air with air.

॥सदसतोर्विजातीययोरपि योगः सम्मतः॥
तद्वद् विजातीयगुणादिसिद्धयोः सच्चेतनाऽचेतनयोरुपात्तयोः॥
साक्षात् परोक्षात् सदसत्समृद्धयोर्योगः ससत्यानृतयोर्मिथस्तयोः॥१३॥45

Yoga is possible between good and bad or two dissimilar things.

In the same manner yoga, between two entities which are different from each other in quality and result, which are full of life and not full of life, which are full of good and evil actually or otherwise, is possible as between truth and falsehood (untruth).

॥बाह्यभौतिकदृशाप्रत्यक्षसिद्धवस्तूनां साक्षात्कारः॥
ज्योतिः स्वरूपादिगुणानुयोगतः सूर्यादिदिव्यात्मविभूतियोगतः॥
व्योमादिभूतोदितवैश्वरूप्यतः साक्षात्कृतिर्बाह्यदृशा भवेत् सतः॥१४॥46

<u>Sakshatkara of existing things by the external physical union.</u>

The Sakshatkara or realization of existing things is possible through external vision, by light, form and such other qualities of the Sun-God and other heavenly bodies and by the various qualities of the Panchabhutas like space etc.

॥परोक्षदृशा परवस्तुनः साक्षित्वरूपेण साक्षात्कारः॥
सूर्यादिकेभ्योऽपि परस्य वस्तुनो नीरूपसत्त्वस्य सतश्चिदात्मनः॥
बाह्यस्वरूपादिगुणावलम्बनाद् बुद्ध्यैव तस्यावगमः स्वसाक्षिणः॥१५॥47

<u>Sakshatkara of the Supreme Being in the form of a witness by an invisible vision.</u>

The knowledge of the existence of the supreme being, which is even superior to the Sun-God and others, which is good, which is formless but powerful, is possible by depending on the external form and characteristics which are its own witness.

॥प्रकारान्तरेणापि तदनुभावः॥
तच्छब्दगम्यस्य परोक्षसत्त्वनस्तत्साक्षिणः केवलचेतनात्मनः॥
सोऽहन्धिया तत्परवत्त्वयोगिनः साक्षात्कृतिः साऽपि परोक्षवस्तुनः॥१६॥48

<u>Its experience by a different method altogether.</u>

Even the experience of a yogi by the knowledge of “Soham” of the invisible supreme being which can be known only by “tat” and which is only in the form of life or chetana, its Sakshatkara of the invisible things.

॥स्वान्तर्यया अपरोक्षदृष्ट्या अन्तरात्मसाक्षात्कारः॥
अहम्पदप्रत्ययचित्स्वभाविनो नित्यानुभूतस्य निजान्तरात्मनः॥
स्वात्मानुसन्धानत आत्मयोगिनः साक्षात्कृतिः स्यादपरोक्षसत्त्वनः॥१७॥49

<u>Its experience by a different method altogether.</u>

This self-realization is possible for a yogi, who has complete faith in “ “ and always concentrates and is in communion with God and whose strength is not-invisible.

॥अहङ्ग्रहोपासना तत्साधना॥
योऽहम्मति प्रत्ययतस्तपस्विनामहङ्ग्रहोपासनया मनस्विनाम्॥
योगोधियाम् सोऽभ्युदियात् तनूभृतां यज्ञः स इष्टः परमो विपश्चिताम्॥१८॥50

<u>The means for that is the catching of the meditation of “Aham”.</u>

That yoga which results out of the catching of meditation of “Aham” us practiced by the sages and self-willed persons is the sacrifice which is very much liked by scholars.

॥अत्रापि अन्तर्हितं परमात्मसाक्षात्कारतत्त्वम्॥
पूर्णात्मनस्तस्य परोक्षसत्त्वनः सत्यस्य साक्षादपरोक्षदर्शिनः॥
सत्सामरस्यात् परतत्त्ववस्तुनः साक्षात्कृतिः सा परमा चिदात्मनः॥१९॥51

<u>Even here the tattvam of the realization of the supreme spirit</u>

That realization of supreme spirit is the result of a harmonious union of the full spirit which is invisible and the real truth which is not invisible.

॥अस्मिन् अर्थे प्राचामृषीणां मन्त्रदर्शनम्॥
अपश्यं गोपामनिपद्यमानम्०। तं पाकेन मनसाऽपश्यमन्तितः०॥
अत्रापश्यं विस्पतिं सप्तपुत्रम्०। अपश्यं त्वा मनसा चेकितानम्०॥
अपश्यं त्वा मनसा दीध्यानाम्० इत्यादिकं ऋङ्मन्त्रप्रतीकम्॥
अपश्यमस्य महतो महित्वममर्त्यस्य मर्त्यासु विक्षु॥

In this context, the hymns seen by the ancient sages (I saw the protector who with a ripe mind and at the end I saw here the Lord of the people who had seven sons. I saw him who knowing everything (   ) by a concentrated mind.

प्राज्ञः पतङ्गोऽपिच सध्रितापसौ प्रज्ञाक्षिको दीर्घतमास्तथापरे॥
अपश्यमित्यार्षवचोभिरूचिरे तं दर्शनीयं ह्यपरोक्षदर्शनात्॥२०॥52

The wise Patanga, Sadhu Tapasa Prajnakshika, (born blind whose eye is) and others said “I saw him who is beautiful through a not invisible vision”.

॥अपश्यमित्येकेनैवक्रियापदेन त्रैविध्येन सद्दर्शनम्॥
तत्रैकयैवक्रिययाऽनुदर्शने त्रेधा हितं वस्तुपरं विमर्शनम्॥
साक्षात्-परोक्षात् -अपरोक्षतः सतां बाह्यो परे वस्तुनि चान्तरात्मनि॥२१॥53

<u>By a single verb, ‘I saw’ threefold vision has occurred.</u>

Thus, in a single activity three fold analysis has taken place of the Supreme entity i.e., actual-invisible and not invisible (external – supreme – internal).

॥अस्मिन् दर्शने परमं वस्तुतत्त्वम्॥
अपश्यमित्यत्र पतङ्गमुख्यैर्यत् तत्त्वदृष्ट्या ऋषिभिः प्रदृष्टम्॥
सर्वान्तरात्मैव स वेदमन्त्रैर्ब्रह्मेति तद् ब्राह्मणतो निरुक्तम्॥२२॥54

<u>In this vision the best vastu tattva</u>

Whatever has been seen by the sages Patanga and others by saying ‘I saw’, that has been described by vedic hymns as the all-pervading Brahman through Brahmanas by Yaksha in his nirukta.

साक्षाद् बहिर्विश्वविभूतिदर्शनं स्याच्चक्षुषा बाह्यदृशाऽनुदर्शनम्॥
परस्य तु द्रष्टृगुणाद् विमर्शनं स्वान्तश्चिताऽऽत्मन्यहमाप्रतीक्षणम्॥२३॥55

As far as the external vision is concerned, the entire nature of the universe as it appears will be seen by the physical eye. By the quality or the merit of the seer the Paramatma that is inside will be seen by the mental consciousness.

प्रत्यक्षमेवेदमदश्चदूरगं पूर्णं परोक्षं तदिति प्रमानुगम्॥
प्रत्यङ्ङ्यहश्चित्तिपरानुभावगं तत्सामरस्यात् परवस्तुतत्त्वगम्॥२४॥56

This is real as it is before us and that which is far off is full and invisible and can be understood only by certain norms – such as mental experience and harmonious feeling of the supreme spirit.

तेषां त्रयाणां च समन्वयेन योगः सुपूर्णः स गुणैः समेन॥
सोऽन्यूनसत्त्वेन भवेत् समानो न्यूनो न मान्योऽप्यवमोऽसमानः॥२५॥57

By a proper blending of the three tattvas, the yoga will be full of merits. That will be common by its unmitigated strength of vitality. It will be extraordinary and unequalled though it is wanting in something.

एकैकमेवात्र तु योऽध्युपास्ते भवेदकृत्स्नो न स वेदसत्त्वम्॥
एकत्वमेवास्ति समेषु पूर्णमन्यूनमेवाखिलवेदतत्त्वम्॥२६॥58

He one who follows only one of the three tattvas will not be full and he will not have known the inherent strength. There is unity in all because the philosophy of all the Vedas is full.

एकत्त्वसत्त्वे तदनेकसत्त्वं लीनं समस्तेषु तदेकसत्त्वम्॥
स्यादेकतोऽनेकमिहस्वबीजात् एकं सदासिद्धमनेकसत्त्वे॥२७॥59

There is one power which is hidden in all and which has many forms all in one. Many spring from a single seed and one is always to be found in many.

॥प्रत्यक्षस्य विश्वस्य पुरुषैकात्मतानुदर्शनम्॥
पुरुष एवेदं सर्वं यद् भूतं यच्च भव्यम्॥ उतामृतत्वस्येशानः॥यदन्नेनातिरोहति॥
(नारायणः - ऋ. मं. १०/९०/२)
भूतं भवच्चेदमितो भविष्यं प्रत्यक्षसिद्धं पुरुषैकसत्त्वम्॥
भूतात्मनस्तस्य विभूतितत्त्वं सन्दृश्यतां ब्रह्मगुणेन सत्यम्॥२८॥60

The vision of the unity of the real universe with Purusha or the Supreme Being.

All this, whether past or the future is Supreme Being.

Past, present and future is proved by its real existence, the force behind which is the Supreme Being. The truth about the supreme Lord, who is the soul of all living beings, namely the secret of his serenity may be seen by the quality of Brahman.

॥परोक्षस्य ब्रह्मात्मनः तस्य इन्द्रस्य तदिदं वैश्वरूप्यम्॥
रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रति चक्षणाय॥
इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दश॥ (गर्गः - ऋ. मं. ६/४७/१८)
उपनिषत् - युक्ता ह्यस्य हरयः शता दशेति अयं वै हरयः, अयं वै दश च शतानि च बहूनि च अनन्तानि च, तदेतद् ब्रह्म अपूर्वमनपरमनन्तरमबाह्यम्, अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम्॥ (बृ. उ)

(This is the all-pervading nature of the invisible supreme spirit who is the Lord Indra.)

Every form became its counterpart and it is its own form Indra by is maya obtains many forms and it is but proper that there hundreds and tens of such Indras. Even the Upanishad confirms it by saying that this Brahman manifests in many endless forms and it is unprecedented and endless and internal.

इन्द्रः स्वमायाभिरिहादिमातृभिर्वाग्भिः स वाच्यो बहुरूप ईयते॥
रूपं च रूपं प्रतिरूपसत्त्वकं प्राप्तो बभूवात्र स विश्वरूपकः॥२९॥61

Indra by his multifaceted maya and measuring words is described as existing in many forms. That all-pervading Lord obtains many forms and counter forms. His all-pervading nature is though the not invisible potentiality – I am born like the Sun-God. I have taken all the qualities of the father.

॥इन्द्रात्मनस्तस्यैव अपरोक्षसत्त्वेन सर्वान्तरात्मता॥
अहमिद्धि पितुष्परि मेधामृतस्य जग्रभं॥
अहं सूर्य इवाजनि॥ (वत्सः काण्वः - ऋ. मं. ८/६//१०)
सिद्धोऽहमेवेह पितुः परात्मनो जग्राह मेधाममृतस्य संविदम्॥
सर्वान्तरात्माऽभ्युदितः सुसन्दृशा सोऽहञ्चिता सूर्य इवाजनि स्वयम्॥३०॥62

I have attained fulfillment and I have imbibed all the qualities of the father, like, intelligence and knowledge. The all-pervading was thus born and I was born out of myself like the Sun-Go

॥त्रेधा तत्त्वपूर्णं साक्षात्कारस्वरूपसत्त्वम्॥
सुसन्दृशं त्वा वयं प्रति पश्येम सूर्य॥
विपश्येम नृचक्षसः॥ (चक्षुः सौर्यः ऋ. मं. १०/१५८/५)
सुसन्दृशं त्वां परमं हि पूरुषं द्रष्टारमिन्द्रं सकलेन्द्रियात् परम्॥
साक्षात् परं सूर्यममुं नृचक्षुषा प्रत्यञ्चि पश्याम्यपरोक्षसन्दृशा॥३१॥63

The form of Sakshatkara is full of the three fold tattvas.

We, with our mortal eyes see the beautiful Sun.

I see you the beautiful supreme spirit, Indra, who is beyond all the senses by this mortal eye, by the not invisible vision.

॥साक्षात्कारयोगसिद्धिः॥
सर्वस्वभूताऽऽत्मनि सत्त्वशुद्धिः संवित्-क्रिया-भावनसत्यबुद्धिः॥
तत्राप्रमादात् परचित्समृद्धिः सर्वात्मसाक्षात्कृतियोगसिद्धिः॥३२॥64

The fulfillment of the yoga of realization.

The fulfillment of this Sakshatkara yoga is in everything as much as there is, in it, the quality of vitality, the true wisdom of knowledge, activity and feeling and the richness of superior consciousness owing to faultiness.

॥इति द्वितीया कला सम्पूर्णा॥
विश्वभूतिपूर्णमिन्द्रमुत्तमं सुसन्दृशं
विश्वचेतसोऽपरोक्षसन्दृशा ऋतस्पृशम्॥
विश्वचक्षुषं समक्षमेव पश्यचार्चिषं
दैवरातवाक्सुयोगवित्सुधासमाशिषम्॥२॥

The second Kala ends.

Look at Indra, the beautiful and the excellent, full of the Lordship of the entire Universe through truth and not invisible vision; who is the sight of all and who is nearby as described by the nectar like words of Daivarata.

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## ॥अथ तृतीया कला॥

॥आत्मसाक्षात्काराभ्यर्थना॥

प्रज्ञात्मसाक्षात्कृतिमात्मनोऽर्थये
प्रज्ञानतो योगसुधां स्वतृप्तये
प्रवृत्तये सत्स्वसतो निवृत्तये
प्रत्यश्चि निष्ठार्थमनन्तशान्तये॥१॥65

The third Kala

The prayer of self-dedication.

I pray for self-realization, the nectar of for self-realization and to enable me to indulge in good things and to go away from evil things and to remain in meditation for attaining endless peace.

" गोषा इन्दो नृषा असि-अश्वसा वाजसा उत॥
आत्मा यज्ञस्य पूर्व्यः॥ (मेधातिथिः ऋ. मं. १/२/१०) (सोमः)

Oh! Moon! You are the protector of cattle, men and horses. The self is before sacrifice.

विज्ञायतां संविदुपास्तिकर्म - यज्ञस्य धर्मस्य सतोऽखिलस्य॥
ज्ञाता तथा कामयिता च कर्ता भोक्ताऽयमात्मेन्दुरिहास्ति पूर्व्यः॥२॥66

Try to understand all the deeds connected with sacrifice, religion and all the good things. The knower, the doer, the one who desires and the one who enjoys are all the self-moon who is the first.

॥आत्मास्तित्वप्रसिद्धेः करणं - अन्तश्चेतनास्फुरणम्॥
आत्माऽयमन्तर्हृदि सत्स्फुरन्त्सदा
सत्प्रत्ययेनाप्यहमेक्ष्यते विदा॥
नास्य प्रसिद्धिः स्फुरणं विनेशतः
तच्चात्र देहेऽन्तरनुप्रवेशतः॥३॥67

<u>The experience of the existence of the soul-internal inspiration of the self.</u>

The soul always experiences an internal inspiration – the knower sees it by the faith – the experience then cannot be without inspiration and it can only be there after the entry of the Lord into the body.

आत्मेन्द्रिययोग एव प्रवृत्ति-निवृत्ति-निष्ठादिहेतुः॥
विनैव बुद्ध्याद्यखिलेन्द्रियाणां
परिग्रहं स्वान्तरमान्तराणाम्॥
न केवलस्यात्मन आदिवृत्तिः
युज्येत बाह्ये विषये प्रवृत्तिः॥४॥68

<u>The yoga of the soul and the senses is the cause of attachment, detachment and the discipline.</u>

Without the acceptance of all internal senses like buddhi and others, the soul by itself cannot indulge in external matters.

नहीन्द्रियाणामपि केवलानां
प्रवृत्तिरप्यात्मचिता विना स्यात्
तस्मादिहात्मेन्द्रियसत्त्वयोगात्
सिध्येत् समस्तव्यवहारयोगः॥५॥69

In the manner the senses by themselves cannot indulge in such matters without the soul consciousness. Therefore the only union of yoga of the soul and the senses, all transactions reach their finality.

ज्येष्ठं त्रयाणां जगतां प्रकाशकं
ज्योतिः परं स्थावरजङ्गमात्मकम्॥
प्राणात्मकं चाक्षुषमैन्द्रसत्त्वकं
सूर्यं विदुस्तं परदेवतात्मकम्॥६॥70

The sages say that the Sun-God is the eldest, the illuminator of all the three worlds the light par excellence in all movable and immovable things, the life and the sight of the power of the Lord.

धीनां प्रवृत्तिर्बहिरान्तराणां
धीदेवतानां हृदि चित्पराणाम्॥
अनुग्रहात् स्यात् परचेतनानां
मिथोऽनुयोगोऽभ्युदयाननानाम्॥७॥71

The indulgence of all the intellect will be external and internal. By the blessing of the presiding deities of all the intellects who are in favour of self-knowledge, there is bound to be a secret yoga of all superior consciences which appear to be very prosperous.

प्राप्ते पराग्ज्योतिषि तु प्रतीचीं
दिशं जगच्चक्षुषि सत्यदृश्ये॥
चिज्ज्योतिरेवान्तरितं शरण्यं
प्राप्यं सुखं स्वात्मनि चिद्वरेण्यम्॥८॥72

When the Sun-God who can be only seen by truth and who is lustre par excellence attains the western quarter, the light of knowledge which is inside alone is the river of shelter and the ecstasy of the highest knowledge could be obtained.

ततः स्वयं वासनया समन्तात्
बहिः पतन्तीह यदेन्द्रियाणि॥
स्वतोऽन्तरात्मा विषयस्य बिम्बं
गृण्हाति चादर्शवदच्छबुद्धौ॥९॥73

When, by the association of previous births, all the senses fall out of their own accord, the inner self will grasp the subject matters on hand in a clear intellect as in a mirror.

बुद्ध्यादयः स्वे विषये प्रवर्तितुं
विनिःसरन्तीह बहिर्यदाऽऽत्मनः॥
निरुध्य च स्वैरगतिं स्वशास्त्रतः
शशासुरेषां नियतप्रवृत्तये॥१०॥74

In order to go into a topic, when buddhi and others go out of the self, they checked the free movement and ordered a limited association based on the sastrik principles.

यतोऽत्र सर्वत्र शरीरिणां सदा
मताः सुखार्थाः सकलाः प्रवृत्तयः॥
विधेर्निषेधादपि वस्तुबोधतः
सत्यं सुखायादिदिशुः परं हितम्॥११॥75

For, in this world, here and at all places, the attachment of people is always towards fruitful endeavors. By the knowledge of things, they ordered that truth is for the best benefit of happiness – even though it is against fate.

साक्षाद् वने वानरजन्तवो वृथा
वृक्षात् समुड्डीय च वृक्षमन्यथा॥
शरीरयात्रामनुनीय सर्वथा
न ते लभन्ते निजमास्पदं यथा॥१२॥76

Just as, in the forest actually, monkeys move from one tree to another and waste their life without any aim, and do not get any stand as such.

तथाऽवनौ वानरवन्नरोऽप्ययं
माऽभूद् वृथैवेति हितानुशासनम्॥
सच्छासनाच्छास्त्रमिति प्रमान्वयं
वेदाद्यमार्षेयमृगादिवाङ्मयम्॥१३॥77

In the same manner, in this world, man like a monkey should not waste his life is the beneficial commandment. Sastra is so called it commands us to do right things; and the entire vedic literature commencing from the Riksamhita is given to us by the sages.

विद्येर्निषेदादपि वस्तुबोधाद्
यद्वै प्रवृत्तं हितशासनेन॥
तदेव शास्त्रं नियतप्रवृत्त्यै
सदात्मनिष्ठार्थमितो निवृत्त्यै॥१४॥78

Whatever is prescribed by rules for the benefit of people either by observance, prohibition or knowledge is sastra which helps the conduct of a good life and which helps in turning away from it for the realization of self.

यथा समुप्तं भुवि बीजमङ्कुराद्
वृक्षात् सजातीय फलाय कल्पते॥
क्षेत्रादिदोषेऽन्तरितं तु तत्फलं
कालान्तरे वा समुदेत्यनिष्फलम्॥१५॥79

Just as a seed which is properly sown in the land, grows into a sprout and a tree from which good fruit will come out, and dies out in course of time without bearing the fruit of the quality of the field is defective.

यदीह तन्मूलत एव दूषितं
बीजं तदावापकृतौ सकल्मषम्॥
विलीयते तत् प्रतिचेत् समुद्गतं
न तत्फलार्हं फलितन्त्वसद्गतम्॥१६॥80

If that seed is defective even from the beginning and is sown with dirt, it perishes without bearing fruit due to its bad association.

मानेन शास्त्रेष्टहितार्थशिष्टं
मनीषिणां दृष्टफलार्थमिष्टम्॥
सच्छ्रद्धयाऽनुष्ठितमात्मशिष्टं
सत्यं फलं तज्जनयेद् यथेष्टम्॥१७॥81

That deed will certainly generate real fruit lavishly, which has been done strictly in accordance with rules prescribed in the sastras with interest and devotion.

क्वचित्तु कालेऽन्तरिते च कर्मणि
न्यूनेऽतिरिक्ते क्रमशः फलेदिह॥
असत्कृते कर्मणि वाऽन्यथाकृते
फलं तथैवाप्यसदन्यथा भवेत्॥१८॥82

Sometimes the deed bears fruit less or more after the passage of time according as it is associated with good or evil.

यदा तु हेत्वन्तरतोऽफलार्हं
तस्यैव भाव्यं फलमप्यदृष्टम्॥
स्यात् स्थूलसूक्ष्मादिगुणादपूर्वं
यत्नानुरूपानुगुणादिपूर्वम्॥१९॥83

When, due to various causes, the deed, though fit to bear fruit, does not yield the expected result, the causes will have to be investigated either in the efforts or the quality (external or internal).

कर्तव्यबुध्या परसत्यतत्त्वजं
धर्मं स्वशास्त्रोदितमन्वियान्निजम्॥
फलं तु दृष्टं तदष्टमेव वा
तस्येह वा सम्भविता परत्र वा॥२०॥84

The highest dharma will have to be followed as prescribed in the sastras by performing duty for duty's sake. The fruit may be seen or not. It may be here or in the other. This should not bother the doer at any time.

स्वात्मानमादौ वयसाऽप्यवस्थया
देहेन्द्रियाद्यैश्चितिबुद्धिवृत्तिभिः॥
शक्त्या च युक्तेऽधिकृतं विदन् सदा
प्रवर्ततां संविदुपास्तिकर्मभिः॥२१॥85

Let the individual knowing himself at first by ages, stage, physical and intellectual capacity and inclination always indulge in deeds which will help him to meditate upon real knowledge.

यथेह लोकेऽपि निजाधिकारं
ज्ञात्वैव सर्वत्र हि वर्तमानः॥
महोदधेः सन्तरणादिकार्ये
पारं परं पश्यति सन् समर्थः॥२२॥86

Just as he, in the world, tries to venture upon things only after knowing his capacity, whether it would be possible for him to reach the other end of the mighty ocean after crossing it.

तथा हितेऽर्थे परमार्थसाधके
योगेऽनुभोगे सुमतेऽप्यबाधके॥
प्रवर्तमानो निजशक्तितो मुदा
सुखान्नतु प्रच्यवते स संविदा॥२३॥87

In the same manner, even to realize the ultimate goal, for his own benefit, through the experience of an easy yoga, he will not be thrown out of the happiness of knowledge, if he does things in accordance with his inherent capacity.

अथाविदित्वैव हि शक्तिमात्मनः
श्रुत्वा फलं यत्र महत्तरं पुनः॥
तत्रासमर्थोऽपि तमर्थमाचरन्
सुखान्निजात् प्रच्यवतेऽवशं जनः॥२४॥88

If, on the other hand, an incapable man, without knowing his inherent capacity, trying to achieve only after listening to the great fruit (result) will be deprived of his real happiness.

.देहेऽयमात्मैव परं सुखास्पदं
दुःखास्पदं केवलभौतिकन्त्विदम्॥
बिभेति नैको विषयाद् विविक्तगो
भयं भवेदन्यत एव निश्चयात्॥२५॥89

In this physical body, it is only the soul which is the object of happiness and this materialistic body is full of misery. He who is in a secluded place does not fear from sensual pleasures. Fear is only if the decision is taken otherwise.

नित्यं सुखं सिद्धमिहात्मनि स्वतः
सर्वानुभाव्यं विषयान्निवृत्तितः॥
दुःखं तु तस्मात् सुविरुद्धमन्यथा
प्राप्यं हि बाह्यैर्विषयैः प्रवृत्तितः॥२६॥90

It is the experience of all that real permanent happiness could be attained automatically by renouncing all the materialistic objects of pleasures. Otherwise, by indulging in external objects of pleasures, misery only could be attained.

स्वतन्त्रमेवेह सुखं स्वतोऽचलं
दुःखं तु नित्यं परतन्त्रकं चलम्॥
निवृत्तये तत्परतन्त्रतोऽनिशं
नेयं स्वतन्त्रात्मसुखाप्तये भृशम्॥२७॥91

Happiness is free and firm here if it is automatic. Whereas misery is always dependent, and unsteady. Therefore, one should always try to renounce this dependent misery to attain independent self-happiness.

एवं प्रतिपादितेऽर्थे कश्चिदाक्षेपः॥
यद् वै पुना रम्यपवित्रवस्तुनः
सद्भावनावृत्तिपदस्य दर्शनात्।
सुगन्धिसच्छीतलतैलचन्दनैः
देहेन्द्रियादेः परितो विलेपनात्॥२८॥92
वीणाऽबलाकोकिलकण्ठयोगिनो
मञ्जुस्वरस्य श्रवणाच्च गायनात्॥
आस्वादनात् सन्मधुनो रसस्य वा
संसर्गतः स्त्री-धन-हेमसम्पदाम्॥२९॥93

प्रत्यक्षमेवेदमहर्निशं सुखं
बाह्ये पदार्थेऽप्यनुभूयतेऽखिलैः॥
तस्मात् कथं दुःखमयं कुतः सतां
बाह्यं पदार्थादिकमित्युदीर्यताम्॥३०॥94

When the proposition is thus expounded, there is a certain objection.

By the sight of a beautiful and sacred thing which is the object of good thoughts; by smearing the body and the senses all around with fragrance and cool oil and sandal paste; by listening to the sweet music of the flute, women and cuckoos and by singing; by tasting the juice of honey or by association with women, money, gold, wealth all people enjoy day and night real happiness in external things. Such being the case how life be called as miserable and why are the good people prohibited from enjoyment of such things?

तदाक्षेपस्य समाधानम्॥
सङ्गृह्यते यद्यपि चैकरूपकं
सोष्णप्रकाशादिगुणानलादिकम्॥
तथाऽपि तद्योगसुखे यदिष्टता
तत्तत्प्रकृत्या भविताऽनुरूपिका॥३१॥95

The answer to the objection

If a single form is accepted in fire and other things with heat, light and other merits (qualities), in the joy of that yoga whatever is one's liking it will be according to its nature.

तद्यत्र कुत्रापि च बाह्यवस्तुतो
नैवैकरूप्येण हि सर्वथाऽखिलैः॥
न येन केनापि च लेशतोऽपि वा
सुखं कदाऽपीष्टतयाऽनुभूयते॥ ३ २॥96

But a single form is not taken from the external things in any place, then no happiness is experienced in slightest degree by any person whatsoever.

॥इति तृतीया कला सम्पूर्णा॥
सर्वमेव सत्सुखं स्वतन्त्रमेव विद्यते
दुःखमेव पारतन्त्र्यमित्यतो निवेद्यते॥
दैवतेन्द्रदेवसत्त्ववाग्रसेन तर्प्यते
दैवरातवाग्विदाऽऽत्मयोगसत्सुधाऽर्प्यते॥ ३॥

“Thus ends the third Kala”

Every good happiness is free and fresh. Misery is dependent. This is what has been elucidated by Maharshi Daivarata on the basis of the nectar of the juice of vedic hymns and yoga sudha is offered for attaining self-knowledge.

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## ॥अथ चतुर्थी कला॥

अन्तर्हितं यत् सुखमात्मनि स्फुरेद्
देशे च काले विषयाद्विविक्तके॥
बाह्ये पदार्थेऽपि च तस्य लेशतो
बहिस्तु तद्भावनायाऽनुभूयते ॥१॥97

<u>The fourth Kala</u>

That happiness which flashes in the self in a place and at a time remote from the objects of the world, even in an external thing, then that is experienced externally by thinking about it.

मूर्ध्नो मुखेऽन्तः स्रवता रसेन वै
रुचिः पदार्थे रसनाश्रितेन वा॥
तत्रान्यथा बाह्यपदार्थसंस्थितः
स्थूलो गुणोऽपीतरथाऽनुभूयते॥२॥98

The taste in an object is by the juice that oozes inside the face or read or by the association with the tongue. The rough quality, which also exists otherwise in external things also otherwise experienced

यथा रुचिः स्वां रसनामधिष्ठिता
बाह्ये पदार्थेऽपि सदा प्रवर्तते॥
तत्तत्प्रकृत्याऽनुगुणं ह्यनेकधा
तत्रेष्टसद्भावधियाऽधिगम्यते॥३॥99

Just as the taste which is on the tongue exists always in the external thing and is obtained by desire and good feelings according to the nature and quality of the person.

तथैव सर्वं सुखमात्मनिष्ठं
नैवांशतोऽप्यत्र पदार्थनिष्ठम्॥
तथाऽपि तद्बाह्यपदार्थयोगात्
सदा जनान्तः समुदेति हृद्यम्॥४॥100

In the same manner, all happiness is established in one’s own self and even a fraction of it is not in the object. Still it is always by the yoga of that external object that people attain supreme bliss at heart.

“तद्यथा हिरण्यनिधिं ह्युपर्युपरि सञ्चरन्तो न विन्देयुः, एवमेवेमाः सर्वाः प्रजाः अहरहर्ब्रह्म गच्छन्त्यः एतं ब्रह्मलोकं न विन्दन्ति।” इति॥ (छां.उ.)

Just as those who are moving higher and higher do not obtain the gold treasure, in the same manner, all these people going to Brahma every day, will not reach Brahma Loka.

भूमौ यथा गुप्तनिधिः स्वभावाद्
अज्ञानमात्राद् यदसन्निव स्यात्॥
तथाऽत्मचिद्वस्तुसुखं स्वभावे
प्रज्ञानमात्रेण सदा सदेव॥५॥101

Just as a treasure hidden in the earth, appears as though non-existing by nature due to ignorance only so also, by nature that supreme bliss of the knowledge of Brahman, is always existing by knowledge only.

निजान्तरे निर्विषयात्मचित्सुखं
नित्यं सुषुप्तावनुभूयतेऽखिलैः॥
ज्ञानाद्यभावादनुभूतमप्यदो
नैव स्मृति-ज्ञप्ति-सवृत्तिसत्पदम्॥६॥102

All people always experience during sleep the supreme bliss free from all sensual pleasures within them. Even though experienced without the necessary knowledge it is not the good place for remembrance and indulgence.

क्वचित् सुषुप्तावपि भोजितेन
ज्ञानाद्यभावेऽपि सदौषधेन॥
तद्व्याधिदोषादि निवृत्तिसौख्यं
प्रत्यक्षदृष्टं सुहितं प्रमुख्यम्॥७॥103

In some places, even though there is the absence of knowledge and others even in sleep by a good medicine which has been taken, the happiness of the disappearance of the faults of disease is seen as the chief benefit.

असन्निधानादनुमानसाधितं
वह्न्यादिवत् तत्तु परोक्षमूहितम्॥
पाकादिकार्येष्वसमर्थमास्थितं
प्रत्यक्षवन्नैव गुणप्रदं हितम्॥८॥104

Because of the absence of a thing, it is established by inference and that which is invisible is guessed like fire which is incapable of cooking and though visible is not beneficial and does not yield good.

तथा सुषुप्तावपि जागृतौ सतां
अज्ञानभुक्तं ह्यमृतं विषादिकम्॥
ज्ञातुं न शक्यं न पुनस्तदूहितुं
वक्तुं तदास्वादरसं रुचेः सुखम्॥९॥105

In the same manner whatever is eaten by the good people in sleep or the wakeful state becomes nectar even if it is poison. It is neither possible to understand nor even to guess nor describe the happiness of the taste of the sweet juice.

तस्मात् समस्तं स्वधिया सुसाधितं
तथ्यात् फलार्हं निजसंविदा धृतम्॥
तत् संविदा सत्क्रिययेच्छयाऽर्थिनां
तत्त्वेन साध्यं सकलं मनीषिणाम्॥१०॥106

Therefore everything will have to be established by one's own intellect and maintained really by one's own knowledge, to deserve the result. So everything is truly possible for the wise by knowledge, good deed or desire.

बाह्यैः पदार्थैर्विषयैः सहोदितं
सुखं स्वयं तत्क्षणिकं ह्यशाश्वतम्॥
लोकेऽत्र यावद्विषयादिभाविकं
विक्षेपकं दुष्टमसत्स्वभावकम्॥११॥107

The happiness that arises out of external objects and sensual pleasure is momentary and temporary. In this world, all that is associated with the senses is wicked and full of evil by nature.

यत् कृत्रिमं तत्तु विकारशील-
मागन्तुकं निर्गमनादिशीलम्॥
जातं समस्तं मरणादिशीलं
तत् कल्पितं स्वल्पगुणादिशीलम्॥१२॥108

That which is artificial, is subject to change, and that which comes has the nature of going out and that which is born is certain to die, that which is made or created has very little merits.

अकृत्रिमं सर्वगुणादिसिद्धं
नैसर्गिकं वस्तु सदा सुसिद्धम्॥
अकल्पितं तत् स्वयमेव शुद्धं
सत्यं निजं वस्तु परं प्रबुद्धम्॥१३॥109

The inartificial thing is full of all merits and the natural object is always ready. That which is not made is automatically pure and the true object is always excellent and alert.

तज्जागृतौ सत्यसुखं सदेच्छतां
प्रापञ्चिके वा परमार्थके सताम्॥
सर्वात्मनाऽऽत्मेन्द्रियबुद्धियोगिनां
सर्वं सुसाध्यं यति-योगि-भोगिनाम्॥१४॥110

Therefore for those good who always desire real happiness in the wakeful state either in worldly affairs of spiritual deeds, then everything is possible in every way for the ascetic, or the yogin or the worldly man provided there is concerned in them among their self, senses and wisdom.

निजाप्रमादेन हृदि प्रबोधतो
धीसंयमान्निर्विषयप्रयोगतः॥
सर्वेन्द्रियावृत्ति-निवृत्तिभावतः
सिध्येत्परानन्दरसोऽनुभावतः॥१५॥111

The juice of the supreme bliss will be the result which will be felt by experience, by an alert heart which does not falter, by the control of intellect in an experiment where there is no play of senses and by a feeling of detachment from all senses.

स्वात्मन्यहंस्फूर्तिचितेर्विमर्शनं
स्वान्तः प्रशान्तात्मसुधीप्रकर्शनम्॥
सर्वात्मभावानुगुणानुदर्शनं
साक्षात्कृतेर्योगसुधाभिमर्शनम्॥१६॥112

The realization of the nectar of yoga will be felt by all those who discuss within themselves the spontaneous inspiration of knowledge, who indulge in peaceful diversion of the good intellect within them and who visualize all feelings of self-knowledge.

॥साक्षात्काररूपं परमात्मनः परमपदानुदर्शनम्॥
॥तस्य परोक्षभाषयाऽनुश्रवणम्॥
“ तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः॥
दिवीव चक्षुराततम्॥ (मेधातिथिः - ऋ. मं. १/२२/२०)

The form of visualization of the vision of the highest place of the Lord- and listening to it in a language which is invisible.

That highest place of the all-pervading Lord will always be seen by rishis or poets – by their wide eyes.

विष्णोः पदं तत्परमं स्वसंविदा
पश्यन्ति योगादिह सूरयः सदा॥
परोक्षमीशं प्रति दर्शनीयता
संश्रूयतामृक्षु परोक्षवाच्यता॥१७॥113

The seers will always see by their spiritual yogic power that high place of the all-pervading Lord – who is invisible and who rules the world. Listen how is described beautifully in vedic hymns invisibly.

॥तद्विशिष्टस्वरूपविमर्शनम्॥
परात्मनः पूर्णपदानुदर्शनं
तत्स्वानुभावोदितसन्निदर्शनम्॥
मेधातिथेस्तत्तपसा विमर्शनं
साक्षात्कृतेस्तत्परमात्मदर्शनम्॥१८॥114

<u>The analysis of that form in all aspects.</u>

The complete vision of the place (foot) of the Supreme Being is by its own radiant luster; the analysis of that is by the penance of the Medhatihthi and is in reality the vision of the Lord himself.

॥परोक्षस्यापि तस्य प्रत्यक्षवदेवदर्शनसमर्थनम्॥
परोक्षतः संश्रुतमीश्वरं परं
पूर्णं तमन्तर्बहिरप्यगोचरम्॥
अपश्यमित्याहुरितः परात्परं
साक्षात्कृतात्मन्यनुभावगोचरम्॥१९॥115

<u>Establishing the real vision of the Lord who is invisible.</u>

The sages say ‘ I have seen the most supreme Lord who can be seen by the radiant lustre in a realized self even though he is said to be invisible, full, supreme and visible internally and externally.

॥अस्मिन् अर्थे ऋङ् मन्त्रप्रमाणनिदर्शनम्॥
महर्षिभिर्मन्त्रदृशाऽनुदृष्टम्
अपश्यमित्यार्षवचोऽनुशिष्टम्॥
सर्वान्तरात्मेति तमाहुरिष्टं
समर्थितं शास्त्रदृशा विमृष्टम्॥२०॥116

<u>The illustration of Rigvedic hymn in this connection.</u>

The word of the sages ‘I have seen ‘is said by the great sages who have actually seen through the vision of vedic hymns. He is said to be living in everything and this has been established by the vision of the sastras.

॥तत्र यथार्थसङ्गतिप्रदर्शनम्॥
परोक्षसिद्धस्य सतः परात्मनः
तद्विश्वरूपात्मविभूतिसत्त्वनः॥
प्रत्यक्षवद्दर्शनमात्मवेदिनां
सङ्गच्छतेऽन्तर्बहिरात्मभाविनाम्॥२१॥117

The presentation of the actual sastras.

The actual vision of the Lord, who is existing and supreme and whose strength lies in the fact that he is in all forms and invisible, will occur to those who are experts in self-knowledge and who feel his presence internally and externally.

॥तत्र पतङ्गदीर्घतमसोरृषयोरेकरूपानुदर्शनम्॥
" अपश्यं गोपामनिपद्यमान-
मा च परा च पथिभिश्चरन्तम्॥
स सध्रीचीः स विषूचीर्वसान
आ वरीवर्ति भुवनेष्वन्तः॥ (ऋ. मं. १०/१७७/३ ॥ ऋ. मं. १/१६४/३१)

The vision of a single form by the two sages Patanga and Dirghatama.

I saw him who is the protector, who is not attainable and who travels in all paths up and above. He lives in all the worlds wearing all the different quarters.

१.विश्वस्य गोपा अनिपद्यमानः
२.सान्तर्बहिर्वृत्तिनिवृत्तिमानः॥
३.दिशः समास्ता विषमा वसानः
४.सृष्टि स्थिति प्रत्युपसंहृतीनः ॥२२॥118

Thus the Lord is the protector of the worlds who is attainable, who is all-pervading externally and internally, who wears all the different quarters and who is responsible for the creation, preservation and destruction.

ज्योतिर्विभूतिर्भुवनेषु रूढो
योऽन्तर्वरीवर्ति चिता निगूढः॥
दृष्टः पतङ्गात्महृदा निरूढः
सन्दृश्यतां दीर्घतमोऽन्तरूढः॥२३॥119

He who lives inside the worlds in the form of light and power and concealed in self (conscience) was actually seen by Patanga and Dirghatama.

॥दीर्घतमसो दर्शनानन्तरम्॥
“ अस्य वामस्य पलितस्य होतु-
स्तस्य भ्राता मध्यमो अस्त्यश्नः॥
तृतीयो भ्राता घृतपृष्ठो अस्या-
त्रापश्यं विश्पतिं सप्तपुत्रम्॥ (ऋ. मं. १/१६४/१)

After the (another) vision of Dirghatama.

The brother of the priest of Rigveda who protects in Asna (all-pervading wind) and his third brother is Grithaprishta (Agni). Here I saw the Lord with seven sons. The sun is conceived as the Lord who has seven rays or spreading rays.

लोकत्रये व्याप्ततमो विशिष्टः
ज्योतिस्त्रयात्मा सकलान्तरिष्टः॥
साक्षादुदीर्णश्रियितिभूतिशिष्टः
साक्षात्कृते दीर्घतमोऽनुशिष्टः॥२४॥120

In all the three worlds, the Lord in the form of three lights viz., the Sun, the Wind and Fire, has spread inwards and outwards. This was shown to Dirghatamas actually as full of knowledge and glory.

॥अन्यत्र सध्रि-तापसोरृषयोः समानदर्शनम्॥
“ एकः सुपर्णः स समुद्रमाविवेश
स इदं विश्वं भुवनं विचष्टे॥
तं पाकेन मनसाऽपश्यमन्तित-
स्तं माता रेळ्हि स उ रेळ्हि मातरम्॥ (ऋ. मं. १०/११४/४)

<u>At another place the same vision of the sages Sathri and Tapasa.</u>

Only the God entered the ocean and he pervades this entire Universe. I saw him close by a ripe mind. He and the vedic words which are like a mother are mutually intermingles with each other.

एकः परात्मा प्रततः सुपर्णः
प्रचेतनः सर्वगुणैः सुपूर्णः॥
विश्वं प्रविष्टः सचितोपपूर्णः
साक्षी विचष्टे समदृष्टिपूर्णः॥२५॥121

The one Supreme Being who is wide and has good wings the giver of life and filled with all qualities has entered the world with his own mind or conscience. The witness says it with an impartial outlook.वाचा स्वमात्राऽसुसमन्वयाप्यः

वाच्यौ मिथौ लेहनसामरस्यः॥
पक्केन सोऽन्तर्मनसोपदृश्यः
प्रत्यञ्चि शान्तिं समुपैत्यदृश्यः॥२६॥122

The Lord could be attained by words which could be measured by themselves and He could be described in private in a harmonious manner and he could be seen internally by a ripe mind and he attains peace inwards invisibly.

पूर्णः स्वशक्त्यात्मसुपूर्णवाचा
प्राज्ञात्मसत्त्वोदितदिव्यवाचा॥
द्रष्टा स्वयं तापसमन्त्रवाचा
सन्हस्यतामात्मनि वेदवाचा॥२७॥123

Let Him, who is full by his own power which is full of words describing the soul, who can be seen by himself by the vedic hymns of sages or hermits and the heavenly words uttered by the spiritual vitality of the wise, by seen within one's self by the vedic hymns.

॥प्रत्यञ्चि अपरोक्षात्मदर्शनम्॥
॥प्रत्यगात्मनः अपरोक्षदर्शनम् वामदेवस्य॥
" अहं मनुरभवं सूर्यश्चाहं कक्षीवां ऋषिरस्मि विप्रः॥
अहं कुत्समार्जुनेयं न्यृञ्जेऽहं कविरुशाना पश्यता मा॥ (ऋ. मं. ४/२६/१-३)

The vision of self inwardly in the not invisible state. The not invisible vision by Vamadeva of the Lord who is supreme.

I was a Manu, I am, the Sun, and the sage Kaushika, Look at me I am Sukra. I adore (Arjuneya). I gave to a venerable Arya. I began to sing slowly with pleasure in front as I was prompted.

अत्र वामदेवादीनां ब्रह्मात्मतत्त्वदर्शनम्॥
ते वामदेवादिमहर्षयः परे
तस्मिन् परोक्षे पुरुषे परात्परे॥
प्रत्यग्दृशा स्वं ददृशुर्निजान्तरे
प्रत्यक्षतो मन्त्रमुखात् तदूचिरे॥२८॥124

<u>The vision of the self-knowledge by vamadeva and others.</u>

Those great sages Vamadeva and others saw the supreme Lord who is invisible, themselves by yogic vision and actually expressed it through hymns.

अत्र आत्मनः अहम्प्रत्ययानुयोगदर्शनम्॥

तत्राप्यहम्प्रत्ययचिद्विमर्शनं
तद् विश्वरूपात्मकवस्तुदर्शनम्॥
सत्प्रत्यगात्मप्रतिसंविदर्चनं
सत्यापरोक्षानुभवानुवाचनम्॥२९॥125

<u>Here the vision of the self with self-confidence.</u>

There the analysis of knowledge with self-confidence consists of the vision of that which is in all forms, the worship of that supreme spirit and the description of the experience of the true and not invisible.

॥तत्रेदमौपनिषदं प्रधानं प्रमाणवचनम्॥
ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात् तत् सर्वमभवत्, तद् यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथा ऋषीणां तथा मनुष्याणाम्, तध्दैतत् पश्यन् ऋषिर्वामदेवः प्रतिपेदे अहं मनुरभवं सूर्यश्चेति॥ (बृ. उ. १/४/१०)

<u>This is the main word of the Upanishad.</u>

This Brahman was at the top. It knew its own self as "I am Brahman", everything then came out of it, and whatever God it knew it became that, similarly in respect of sages and men. Seeing this the sage Vamadeva said "I became a Manu, the Sun etc."

ब्रह्मैव सत् केवलमास निर्भयं
ब्रह्माहमस्मीति तदन्ववेत् स्वयम्॥
तस्माद्धि तत् सर्वमिदं स्वतोऽभवत्
तत्संविदाऽपीह नरस्तथा भवेत्॥३०॥126

Only that Brahman is there which is fearless and it itself knew that "I am Brahman". Then from that automatically all emerged. Even a man will be like that by a good knowledge of that.

तत्र वैदिकमार्षेयं दृष्टान्तान्तरम्॥
" अहं भुवं वसुनः पूर्व्यस्पतिः
अहं धनानि सञ्जयामि शश्वतः॥
मां हवन्ते पितरं न जन्तवः
अहं दाशुषे विभजामि भोजनम्॥ (वैकुण्ठः इन्द्रः । ऋ. मं. १०/४८/१-११)
अहमिन्द्रो न पराजिग्य इद्धनं
न मृत्यवेऽवतस्थे कदाचन॥५॥
अभी३ दमेकों अस्मिनिः षाट्॥७॥

Another instance of this vedic and sage origin.

I am the first Lord of wealth and conqueror permanent riches. The living do not call me father and I divide the food to be given.

I am Indra, and did not lose my wealth nor did I at any time stand for death, I am alone and all pervading.

वैकुण्ठ इन्द्रः स्वनुभावयोगतः
तद्विश्वरूपात्मविभूतियोगतः॥
विश्वात्मसाक्षात्कृतिचित्प्रयोगतो
वेदेन्द्रसत्त्वं समदृक्स्वभावतः॥३१॥127

Indra, by virtue of his own radiance in Vaikunta, and by virtue of that glory which pervades all forms and by the knowledge of the realization of the soul of the world, knows his own capacity by his quality of having uniform consideration for all.

तत्पारमैश्वर्यगुणादियोगतः
प्रज्ञान-विज्ञानगुणप्रभावतः॥
इन्द्रात्मजीवेशजगत्सुयोगतः
तत्सामरस्याद् विविदेऽनुभावतः॥३२॥128

That will be known by virtue of its having supreme merits and by the effect of real philosophical knowledge and by the harmonious blending of Indra, Paramatma, Jeevatma and Universe.

इति चतुर्थी कला सम्पूर्णा॥
वेदवागुरीताऽऽत्मसुस्वरा सुमीयतां
देवतात्मपूर्णसंविदन्तराप्रणीयताम्॥
दैवतेन्द्रसत्त्वमात्मनाऽहमा प्रतीयतां
दैवरातहृत्सुयोगचित्सुधा प्रपीयताम्॥४॥

Thus ends the fourth Kala.

Let the nectar oozing out of the knowledge of the yoga of realization composed by Shree Daivarata be drunk; let the spiritual capacity of Indra be properly understood; let the knowledge of the Lord be acquired and let this composition based on vedic hymns be measured out in good words.

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# ॥अथ पञ्चमी कला॥

॥वाचः आम्भृण्याः ऋङ्मन्त्रदर्शनम्॥

॥स्वात्मनः सर्वात्मशक्तिस्वरूपानुश्रवणम्॥

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः॥
अहं मित्रावरुणोभा बिंभर्म्यहमिन्द्राग्नी अहमश्विनोभा॥ (ऋ. मं. १०/१२५/१-८)

The fifth chapter

The hymns of the goddess of speech.

The vedic hymn of the form of all powerful shakti and self.

I move with Rudras and Vasus; and with Suns and all Gods. I bear the Sun and the sea; Indra and Agni and Twins.

सर्वात्मना देवगणादिना वृता
सत्ताचितिज्ञप्तिकृतीषणादृता॥
वाग् विश्वतो वाचकशक्तिसम्भृता
साक्षात्कृतेरूर्जति योगसम्पृता॥१॥129

The speech surrounded by all groups of Gods, full of the excellence knowledge, memory and understanding, pervading on all sides with the power of speaker, prospers with the yoga of realization.

वागात्मचिन्नाम-सरूपदर्शनं
सत्याक्षरब्रह्मवचः समर्थनम्॥
सच्चेतनाशक्तिगुणानुमर्शनं
वाचः परं तत् परमार्थदर्शनम्॥२॥130

The most excellent purpose which is served by speech is the vision of the name and form of self-knowledge; the establishment of the truth and imperishable Brahman; the analysis of the merits of the power of consciousness and the vision of real meaning.

प्रत्यक्ष-परोक्ष-अपरोक्षदर्शनेषु विशेषाविशेषवस्तुतत्त्वसमर्थनम्॥
एकस्य तस्यैव परोक्षदर्शिता
पूर्णात्मता बिन्दुसरूपताऽऽश्रिता॥
प्रत्यक्षदृष्टेरिह विश्वरूपता
विभूतियोगोदितसत्त्वपूर्णता॥ ३॥131

<u>In the vision of actual, invisible and non-invisible states proof special and ordinary philosophy of things.</u>

The vision of that one Supreme Being alone in the invisible state is full in as much as it is identified with the Bindu or the dot. The all pervasiveness is a fact in the actual state which is full expressed by the glory of yoga.

अध्यात्मयोगादपरोक्षदृङ् मता
सा प्रत्यगात्मन्यपि चेतनात्मता॥
स्वात्मन्यहम्प्रत्ययचित्सुगम्यता
सद्वस्तु तत्त्वात् स्वचिताऽवगम्यताम्॥४॥132

The vision in the not invisible state is through the philosophy of yoga and it is also conscious of the supreme Brahman. It can be easily understood by implicitly faith in one’s own self. Let it be grasped by one’s own knowledge of existing things.

तुरीयपदात्मसन्दर्शनम्॥ औपनिषदम्॥
नमस्ते तुरीयाय दर्शताय पदाय परोरजसे,
असावदो मा प्रापत्, अहमदः प्रापम्॥ (बृ. उ. ५/१४/७)

<u>The vision of self in fourth state pertaining to the Upanishads.</u>

A bow to you which is the fourth state, which is supreme and capable of showing visions. He did obtain it, whereas I reached it.

द्रष्टाऽयमात्मैव निजान्तरीयः
सन्दृक्परो दर्शयिता तुरीयः॥
तदेनयोरप्यनुदर्शनीयः
सोऽहम्पदप्रत्ययतोऽनुनेयः॥५॥133

This seer is himself the interior self and is the fourth to show the visions which he has seen. He could be seen by these two and I have to be satisfied by the faith that I have in the.

तुरीयपदात्मिका वाक् गायत्री॥
तत् तें सवितुस्तुरीयं पदं पश्यामि दर्शतम्॥
ज्योतिर्विश्वस्य दर्शयत्॥ (छन्दोदर्शनम्, अनुवाकः, १/१/३)

Gayathri is the word which is full of the idea of the fourth state.

Oh! Sun God! I see the fourth state in you, which is capable of showing and it reveals itself by showing light to the world.

स्वयं प्रपश्यत् परिदर्शयत् परं
परोक्षसिद्धं समसाक्षिचित्परम्॥
ज्योतिः प्रतीकं प्रति दर्शनीयतां
योगेन विन्देत बहिर्दृशोदिताम्॥६॥134

Seeing itself and showing the Supreme Brahman which is established in the invisible state with appropriate witness, it can be attained by yoga as a representative of light which was seen externally.

ज्योतिर्हि विश्वस्य तु दर्शयत् स्वकं
व्योम्न्यन्तरात्मन्यपि दृक्सुसत्त्वकम्॥
तद्दर्शनीयं सवितुस्तुरीयकं
धीयोगसन्दृक्परमन्तरात्मकम्॥७॥135

Showing its light to the world in the sky and also in the inner self, that fourth state of the Sun God can be experienced as the most excellent vision through yoga of the intellect.

द्रष्टाऽयमन्तः स्वयमात्मदृष्ट्या
दिव्यात्मनो दर्शयिता परेष्ट्या॥
प्रत्यश्विनेताऽऽत्मनि सत्त्वसृष्ट्या
प्रज्ञानसन्दर्शनयोगदृष्ट्या॥८॥136

The seer sees it internally by self-vision and shows it to others whose souls are heavenly through excellent sacrifice. He leads within himself, by the vision of yoga which is capable of vital creation, the supreme knowledge.

अस्मिन् अर्थे आर्षेयं प्रमाणान्तरम्॥
अ॒यं प्र॑जा॒नन् अज॑न्य॒ः सन् अम॑र्त्यः
अ॒यं वि॒श्वया॒ राज॑ते॒ऽन्तर्य एकः॥
अ॒यं स्व॒राट् स॒म्राड् वि॒भुः प्र॒भुः
स स॑त्यो॒ऽयम॒मृतौ वि॒श्ववे॑दाः॥ (छन्दोदर्शनम्. अनु. ५/३/१ ३)

In this connection another proof is given by sages.

He is known as not born or immortal; he shines supreme in and out of the universe; he is the supreme monarch of himself and all and he is real, immortal and omniscient.

॥आत्मदर्शनोपदेशः॥
यो वा अजन्योऽपि लसन्नमर्त्यो
यो विश्ववेदा अमृतश्च सत्यः॥
सोऽहश्चितिप्रत्ययतोऽपरोक्षः
स्वान्तर्यधीयोगदृशा प्रतीक्ष्यः॥९॥137

The precept of self-vision.

He who is unborn and immortal, who is omniscient, real and eternal, can be seen, by the vision of yoga of internal intellect in the not invisible state by the faith of self-knowledge.

॥उपनिषत्सु आत्मदर्शनोपदेशः॥
तद् याज्ञवल्क्यः परमं सुखास्पदं
हितं प्रियस्यात्मन एव दर्शनम्॥
सर्वार्थदं प्राह परार्थसाधनं
द्रष्टव्य आत्मेति च मार्गदर्शनम्॥१०॥138

The precept of self-vision in Upanishads.

Yajnavalkya said that, that is the best source of joy in which there is the vision of the dear self which is beneficial and giver of every useful thing. The vision of the path is “the self-showed to be seen” and it is a means for the attainment of best benefit.

॥आत्मदर्शने श्रवणादीनि साधनानि॥
उद्दिश्य तत् तादृशमात्मदर्शनं
श्रोतव्य इत्यादिममाह साधनम्॥
तदात्मनोऽपि श्रवणं प्रतीयतां
श्रुत्या तथाऽचार्यमुखात् प्रगृह्यताम्॥११॥139

<u>In the vision of self-hearing etc. are the means.</u>

Having shown that kind of vision of the self he said that the first means for the realization of that is “hearing”. Therefore let the ear be alert and grasp the hymn through the preceptor.

श्रुतस्य तत्त्वेन परोक्षतः श्रुतेः
तस्यापरोक्षादनुभावतः स्थितेः॥
सत्प्रत्ययावृत्तिगुणक्रियात्मकं
तत्रोपदिष्टं मननं हृदात्मकम्॥१२॥140

After having heard the fundamental tenet of the vedic hymn in the invisible state and experienced it actually in the not invisible state, constant contemplation full of self. Knowledge, good faith, repetition, quality and action is instructed.

तथा मतस्यापि च सत्स्वरूपात्
सद्भावसम्पत्तिकृते प्रयोगात्॥
तदेकनिष्ठात्मकमन्तिमं स्यात्
साध्यं निदिध्यासनमात्मयोगात्॥१३॥141

In the same manner, because of the good form of the religion and experiment for the purpose of gaining the weather of good thoughts, it is possible, by constant contemplation, to attain the last stage of Nidhidhyasana by the yoga of self.

तस्मादृगादेर्वचनादृषीणां
पूर्णानुभावोपरतेषणानाम्॥
स्वान्तश्चिदात्मैव सदा सुखार्थं
प्रत्यग्दृशा तत्त्वविदाऽभ्युपेयः॥१४॥142

Therefore by the word of hymns, the heart of sages whose desires have disappeared by full experience, always aims at the supreme Brahman by the vision of yoga for the attainment of real happiness.

॥अस्मिन् विषये आक्षेपादिविमर्शनम्॥
रूपादिहीनस्य परात्मनोऽर्जनं
शब्दैरनुश्राvितमत्र दर्शनम्॥
शास्त्रीयमाहोस्विदिदं हि लौकिकं
तत् किं विधं वा कथमित्यनूद्यताम्॥१५॥143

नीरूप आन्तर्यतमः परात्मा
नैवेह नेत्रेन्द्रियगोचरः स्यात्॥
बुध्या हृदा ज्ञेय इति प्रसिद्धं
तद्दर्शन ज्ञानमिति प्रबोध्यम्॥१६॥144

<u>Critical analysis of objections in this context.</u>

The supreme Brahman who is in the innermost self and who has no physical form, cannot be visible to the human eyes here. It is well known that he has to be understood by the intellect or the heart and it has to be proclaimed that, that vision is knowledge.

॥अस्मिन् अर्थे औपनिषदं प्रमाणवचनम्॥
एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते॥
दृश्यते त्वग्रया बुध्या सूक्ष्मया सूक्ष्मदर्शिभिः॥ (कठोपनिषत् १/३/१२)
मनसैवेदमाप्तव्यं नेहनानाऽस्ति किञ्चन॥ (कठो. २/१/११)

<u>In this connection, - the anthology of Upanishads.</u>

This Brahman concealed in all living beings does not shine. But is visible to keen observers through their sharp intellect.

This can be attained by only the mind and not by various other means

स दृश्यतेऽत्यग्रिमसूक्ष्मबुद्ध्या
द्रष्टव्य आत्मा मनसाऽयमृध्या॥
ज्ञाता तथा ज्ञापयिताऽन्तरिष्ट्या
ज्ञातव्य एवात्मनि शास्त्रदृष्ट्या॥१७॥145

He can be seen by a sharp intellect as the soul is visible by a prosperous mind. The knower and he who makes known can be known in the soul by the vision of sastras by internal meditation or sacrifice.

॥अस्मिन् अर्थेऽपि पुनरवान्तराशङ्काक्षेपः॥
ज्ञेयं परं वस्त्विति सम्मतेऽपि तत्
जडं परिच्छिन्नमसन्मतं भवेत्॥
यदिन्द्रियैर्व्याप्यमिहास्ति वृत्तितः
तदिन्द्रियान्न्यूनमिति प्रतीतितः॥१८॥146

<u>Even in this case, there is again the objection of confusion.</u>

That the supreme Brahman has to be known is the opinion of all, but as it is an inert mass and cut as under, it is not acceptable to the good. By profession, that which is pervaded by the senses, is different from the senses is well known.

यद् व्यापकं चेतनमिन्द्रियाणां
यत् प्रेरकं प्रत्यगचेतनानाम्॥
वृत्त्या तदव्याप्यमथाप्यसाध्यं
ज्ञानेन बुद्ध्यादिभिरप्यवेद्यम्॥१९॥147

That which is pervading and is giving life to the senses and that which prompts life less things, that which is unattainable and imperishable to realize by profession and not knowable even by intellect and wisdom.

ज्ञातारमात्मानमिमं प्रकाशकं
ज्ञातुं प्रवर्तेत यदीन्द्रियं स्वकम्॥
तस्यासमर्थस्य हृदः सवृत्तिकं
तद्धीन्द्रियत्वं स्वयमेव नश्यति॥२०॥148

If the sense indulge in knowing the knower who enlightens this soul, then the intellect of that incapable heart will perish of its own accord.

तस्मादमेयस्य चिदात्मवस्तुनो
ज्ञानं कथं कीदृगिति प्रतीयताम्॥
उपक्रमन्तेऽत्र यदर्थमर्थिनः
शास्त्राणि तान्यन्वखिलास्तथा जनाः॥२१॥149

Therefore let us try to understand how exactly the knowledge of immeasurable supreme Brahman is, what sense the exponent begins, that is based on the sastras.

॥तत्र समाधानम्॥
यः सर्वविज्ञानपरश्चिदात्मा
सर्वेश्वरः सन् परशक्तिसत्त्वा॥
सृष्ट्वा जगत् सर्वमनुप्रविष्टः
साक्षी स्वयं तत् परिपश्यतीष्टम्॥२२॥150

<u>The satisfactory proof there.</u>

He who is all full of philosophical knowledge, who is the supreme self, who is the Lord of everything and who is full of the vitality of extraordinary power, created the entire universe and entered it. He himself sees it as a witness affectionately.

स प्रत्यगात्मा स्वचिताप्रभूतः
सर्वान्तरस्तिष्ठति साक्षिभूतः॥
तस्मात् परो नास्ति हि तस्य वेत्ता
द्रष्टा तथा कामयिता च कर्ता॥२३॥151

He is an elevated soul full of his own effulgence, stands a witness being inside everything. Therefore there is none other than him who known him, or who sees him, or who desires him or who acts.

अस्मिन् अर्थे औपनिषदं प्रमाणम्॥
एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता कर्ता विज्ञानात्मा पुरुषः॥
विज्ञानात्मा सह देवैश्च सर्वैः
प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र॥
तदक्षरं वेदयते यस्तु सोम्य
स सर्वज्ञः सर्वमेवाविवेश॥इति॥ (प्रश्नो. ४/११)

<u>The authority of the Upanishads in this context.</u>

He is the Supreme Being who sees, touch, hears, smells, tastes, thinks and does and has an enlightened soul.

The Supreme Being with an enlightened soul, along with all gods in heaven – where all life and living being live. He who understand that Imperishable God, he is omniscient and enters all.

तस्माच्चिदात्मैव सदाऽखिलान्तरो
द्रष्टेति तत्त्वेन च शास्त्रदृष्टितः॥
द्रष्टत्वधर्मान्निजदृक्सुगोचरः
सद्दर्शनं तत् परमात्मदर्शनम्॥२४॥152

Therefore the supreme self is always inside everything as the seer by philosophical reasoning and sastraic outlook and that good vision is the vision of the Supreme Being.

सत्स्वात्मभावस्य सतो विमर्शनं
सत्यं तदेवेदमिहात्मदर्शनम्॥
स्वान्तः स्वभावेन सदा समासनं
स्वात्मानुभावेन समं समापनम्॥२५॥153

The analysis of the existing God by one’s own feeling and that itself is truly the vision of the self. Always the existence of the almighty has to be felt internally and at the same time one’s own experience concludes it.

स्वभावतो यः स्वयमन्तरात्मा
यद्यप्ययं निर्विषयोऽत्र सत्यः॥
तथाऽपि सर्वत्र स एव शक्तः
संवित्क्रियेच्छाविषये स्वतन्त्रः॥२६॥154

He who, by nature, is himself the internal conscience though, invisible, is true here. Even then he is truly omnipotent and absolutely independent in the disposal of jnana, kriya and iccha. (Knowledge, action and desire).

वक्ताऽऽन्तरः प्राणयिता च मन्ता
द्रष्टा तथाऽऽकर्णयिता चिदात्मा॥
सिद्धः स्ववाक्प्राणमनोऽक्षिकर्णः
सञ्चेतनो धीन्द्रियसत्त्वपूर्णः॥२७॥155

He is the internal speaker, the animator, the thinker seer, the listener and the conscious self.

स वाङ्मयः प्राणमयो मनोमयः
चक्षुर्मयः श्रोत्रमयः स चिन्मयः॥
वागादिपञ्चेन्द्रिययोगतो बहिः
प्रवर्तते चेतयिता स्वरादिभिः॥२८॥156

He is full of speech, life, mind, eyes, ears and conscience. By the external yoga of five senses of speech and others the life giver exists and prompts by swara and such other things.

नैते मता आत्मन एव धर्माः
नैवोदितास्तस्य त एव धर्माः॥
स एक एवात्र सदैकरूपः
सर्वत्र सत्तैव चिदात्मधर्मः॥२९॥157

These are not the opinions but the characteristics of the self. They are not told but they alone are the features. He alone is the one there, who has always only a single form. The nature of the conscious self is only its existence in all places.

वागादिकानां वचनादिधर्माः
नैवेन्द्रियाणामपि ते स्वतन्त्राः॥
यतोऽन्तरेणात्र चिदात्मसत्तां
नैवेह तेषां विषये प्रवृत्तिः॥३०॥158

The nature of speech etc., is speaking etc. and they are not independent even of the senses; because without the existence of the conscious self, they are unable to indulge in material pleasures.

यदीन्द्रियाणामिह ते स्वधर्माः
वागादिकानामपि वाचनाद्याः॥
वक्तुं स्वमात्मानमथात्र बोद्धुं
द्रष्टुं तथो श्रोतुमदोऽभविष्यत्॥३१॥159

If they are the real qualities of the senses and speaking etc. of speech etc. it has been possible to speak, to know one's own self to see and then to bear of it.

यदिन्द्रियेभ्योऽपि परश्चिदात्मा
तदिन्द्रियैः सोऽयममेय इष्टः॥
तदिन्द्रियाणामवलम्बसत्त्वा
तत्साक्षिभूतोऽखिलवृत्तिधर्मा॥३२॥160

The fact is that the conscious self is beyond the reach of the senses. Therefore the support of the self is the strength of the self and its universal nature is a witness thereof.

॥इति पञ्चमी कला सम्पूर्णा॥

Thus ends the fifth Kala.

दृश्यतां कथं प्रचेतनः परो दृशा तथा
दृश्य एव नो भवेत् स सन्दृगैव सर्वथा॥
दैवतेन्द्र आन्तरः समेन्द्रियात् सदाऽतते
दैवरातवेदवाक्समीरणेन चेतते॥५॥

How the Supreme Being can be seen by the eye and how he is in the same manner invisible and certainly he is the vision and how he, the God of God always moves internally in the senses, has been explicitly clarified by the wind like vedic speech of Sri Daivarata.

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॥अथ षष

॥गायत्री वाक् प्रस्तारः॥

गायत्रिसञ्ज्ञा परमन्त्रवर्णा
तच्छन्दसाऽऽज्ञा पदपादवर्णा॥
परोक्षसद्ब्रह्मतनूरुदीर्णा
साक्षादियं वाक् परमार्थपूर्णा॥१॥161

The sixth chapter.

The spreading of the speech of Gayathri

The sacred hymn called Gayathri, known by the meter of the same name with feet and letters reveals the form of the supreme Brahman and in reality is the speech full of excellent sense.

गायत्रिमन्त्राक्षरशब्दसत्त्वा
सद्वस्तुयोगेन परात्मसत्त्वा॥
गायत्युदीर्णं परमात्मतत्त्वं
वाग् वस्तुसद्वाचकविन्महत्त्वम्॥२॥162

The word, full of vitality of the sound of the letters of the Gayathri hymn, and full of the vitality of the Supreme Being by the yoga of good objects sings the philosophy of the supreme Brahman and his glory through the knowledge of good words.

गायत्रिवाग् वाचकचित्समर्था
गायत्यजस्रं परमं स्वमर्थम्॥
ब्रह्मैव सम्बोधयति स्वशक्त्या
ब्रह्मात्मकं भावयति स्वचित्त्या॥३॥163

The word of Gayathri is capable of expressing the self-knowledge and sings forever the most valuable meaning in it. By its own power it awakens the Brahman and by its own consciousness feels the soul of Brahman.

गायत्रसच्छन्दसि संहिता परा
गायत्यलं ब्रह्म परं पराऽपरा॥
गायन्तमन्वेति निजार्थतत्परा
सन्त्रायते सा स्वरसेन साक्षरा॥४॥164

The most excellent hymn is in the prosody called Gayathri and sings well the supreme Brahman. It follows him, who sings, with its own meaning and protects him with its letters and sentiments.

॥अस्मिन् अर्थे औपनिषदो यजुर्मन्त्रः॥
आयातु वरदा देवी अक्षरं ब्रह्मसम्मितम्॥
गायत्रीं छन्दसां माता इदं ब्रह्म जुषस्व मे॥ (तै. महाना. उ. १५/१)
॥गायत्री वाग् वेदमाता॥
स्तुता मया वरदा वेदमाता प्रचोदयन्तां पावमानीं द्विजानाम्॥ (अथर्वसं. १९/७१/१)
स्तुतो मया वरदा वेदमाता प्रचोदयन्ती पवने द्विजाता॥ (तै. महाना. उ.)

<u>The upanishadic hymn of the Yajurveda in this context.</u>

May the Goddess Gayathri who is the giver of boons and who is the mother of Vedas come here and fulfill my desire in enlightening me of the knowledge of the supreme Brahman which is imperishable and which can be measured well by itself. (taitt. Mahanarayana Upanishad 15 3).

<u>The Gayathri word is the mother of Vedas.</u>

May this mother of Vedas and giver of boons and the purifier of the dvijas, prompt us after being worshipped (atharva sam 19/71/1).

Having been worshipped by me the mother of Vedas, the giver of boons, twice born in the wind prompts us. (taitt)

आयातु देवी वरदेति संस्तुता
वागक्षरं ब्रह्मसुसम्मितं मता॥
सा छन्दसां संहितसुस्वरान्विता
मातेति गायत्रि-गुणाभिधाञ्चिता॥५॥165

Gayathri who is worshipped as the Goddess and the giver of boons invoked is full of the imperishable speech which could be measured well by Brahman and which is composed in the vedic hymns and is also called the mother full of shining merits.

अस्मिन् अर्थे ऋङ् मन्त्रपादः॥
यावद् ब्रह्म विष्ठितं तावती वाक्॥ (ऋ. मं. १०/११४/८)

<u>In this connection – a quarter of Rigvedic hymn.</u>

So as long as the Brahman exists, the speech of the word also exists.

शक्त्याऽन्वयेन व्यतिरेकतः स्वतः
सन्निर्गुणं वा सगुणं स्वभावतः॥
यावत् परं ब्रह्म समं प्रतिष्ठितं
वाक् तावती सा तदनु प्रतिष्ठिता॥६॥166

As long as the supreme Brahman is well established, so long the speech or the word is also established along with it, by power, order, regular or reverse, nature with quality or without it.

The speech and Brahman have both the forms.

(निर्गुण सगुणोभयरूपता तयोः वाग् ब्रह्मणोः॥)
तद्ब्राह्मणो नित्यमपात्परत्वे
वाग् ब्रह्मसत्त्वा तदपात्स्वतत्त्वा॥
सा निर्गुणे ब्रह्मणि मौनसत्त्वा
गुणात्मके वाचकशक्तितत्त्वा॥७॥167

<u>Saguna (with quality) or nirguna (without quality).</u>

That of the supreme Brahman always protects and the speech full of the vitality of the Brahman protects with its philosophy. It is full of silent vitality in Nirguna Brahman and in Saguna Brahman it is full of the force of speech.

वाग्ब्रह्मणोः पूर्णबिन्दुनादाक्षरात्मता॥
पूर्णे सुपूर्णाक्षरबिन्दुरूपा
सा वागनुज्ञाक्षरनादरूपा॥
शून्यात्मिका विश्वविशेषशून्या
ध्वन्यादिसङ्केतसुमात्रमान्या॥८॥168

<u>The nature of the full dot, sound and perishability of the word (speech) and Brahman.</u>

That speech when full is in the form of a complete letter and dot and in the form of a sound of a letter in the nature of a command. It is in the form of zero, free from the specialty of everything or the universe and can be regarded as a symbol of the sound etc.

तयोः अमात्रतया पूर्णविरामसत्त्वम्॥
ब्रह्मण्यमात्रे सति वागमात्रा
सा ब्रह्मचोदन्युदिताऽत्रिमात्रा॥
निरात्मकेऽनिर्वचनाऽऽत्मतन्त्रा
निवृत्तिचित्पूर्णविराममन्त्रा॥९॥169

By the boundless nature of both, the force of the full stop.

When the Brahman is boundless the speech or word is also boundless. It prompts the Brahman and is said to be beyond the three limits. It is absolutely independent and beyond description in the Brahman which is soulless and has a hymn which is full of the consciousness of the self.

सपादसद्रूपगुणादिमत्वे
सर्वात्मना साऽप्यनुरूपसत्त्वा॥
सचेतनाऽचेतनचेतनात्मा
सा वाक्चिता ब्रह्मसुसामरस्यात्॥१०॥170

The force or the vitality of the speech is in every respect proportional to that of Brahman in form and content. That speech is supreme and both animate and inanimate by its being identical with the Brahman.

वाचकवाच्यवस्तुनोः वाग्ब्रह्मणोः सर्वथा समानात्मता॥
सत्याक्षरब्रह्मसुचेतनात्मता
सनामरूपाञ्चितचिद्गुणात्मता॥
सर्वात्मना सर्वगुणैः समानता
वाग्ब्रह्मणोर्वास्तवतत्त्वसामता॥११॥171

<u>The identity in every respect of the speech and Brahman the objects which are expressing and the expressed.</u>

In reality there is identity in every respect between the speech and the Brahman, as there are truth, letters, life name and form in both along with the merits of self-knowledge in both.

साऽऽत्मध्वनिज्योतिरूपात्तमूर्तिः
सा नामशेषात्मकदिव्यकीर्तिः॥
वाग्ब्रह्मणोरादिमभावनाप्तिः
वाच्या तयोर्नामसरूपदीप्तिः॥१२॥172

The first feeling that arises in the matter of identity of the speech and the Brahman is expressed as the lustre in their name and the similarity in the form- the form which is derived from the lustre of their own sound and the heavenly fame that exists in their name.

तद् वस्तुतस्तत्त्वदृशां विधानं
ब्रह्मेति वृद्ध्यादिगुणाभिधानम्॥
तद् वाच एव प्रथितं प्रधानं
सद्ब्रह्मणो गौणमतोऽप्रधानम्॥१३॥173

That, in reality, is the manner of philosophers and is called as the Brahman full of qualities such as prosperity and development. Therefore the words are considered to be the main thing and the Brahman is secondary or subordinate.

तद् ब्रह्म सत्ताद्यविशेषनीतं
तन्नामरूपादिगुणैरतीतम्॥
ब्रह्मेति नाम्नोऽप्यधिकारशून्यं
पूर्णं गुणैर्बिन्दुवदेव शून्यम्॥१४॥174

That Brahman is brought by such ordinary qualities as existence or excellence and is beyond the conception of form and such other qualities. There is no power or authority even for the name Brahman, while it is full of qualities and is vacant like a dot.

वाचः परात्मा परमः स पूरुषो
वाग्ब्रह्मणः सोऽधिपतिः परार्चिषः॥
यन्नामरूपात्मकसत्त्वसम्भवं
तद् वाच एवात्र समस्तवैभवम्॥१५॥175

That supreme Brahman is beyond words and is the Lord of Vagbrahma with radiant lustre, which is born out of name, form and vitality and is the entire glory of the words only.

तन्निर्गुणं वस्तु पदं सदक्षरं
नित्यं स्वरूपात् स्वपदः सदच्युतम्॥
वाचः सशक्तेः सगुणं सदक्षरद्
वाच्यार्थरूपेण सता तदच्यवत्॥१६॥176

That Brahman is Nirguna (free from all attributes) and has an existing place which is imperishable; it is permanent in its own form and is indestructible from its post. By the force of words it came out as a thing with attributes and by the form of the expresses sense it was exposed.

वाचः समस्तात्मतयाऽन्वयेन
निर्नामरूपात्मसमन्वयेन॥
पूर्णेन शून्यात्मकचिन्मयेन
पूर्णं परं ब्रह्म समोन्नयेन॥१७॥177

The supreme Brahman is full by the logical order of words by their omnipresence, by the applicability of nameless and formless norms and by the full Chinmaya, the soul of which is Surya and by the argument of equality or identity.

बोद्धुं स्वयं बोधयितुं परस्मै
श्रोतुं श्रुतं श्रावयितुं समस्मै॥
ब्रह्मेति वागेव जगाद तस्मै
प्रत्यर्पणे स्वं परमर्थमस्मै॥१८॥178

Speech itself called it Brahman in order to explain its supreme significance to him who wanted to know it himself and make it known to others and who wanted to hear it and make all others listen to what he heard.

ब्रह्मादिशब्देषु समार्थसत्त्वात्
सत्यं हि लक्ष्यं परवस्तु तत्त्वात्॥
साक्षात् परोक्षादपरोक्षतत्त्वात्
सा वाक् स्ववाच्यार्थसमा स्वसत्त्वात्॥१९॥179

That word, by its own vitality, is equal its own sense by the force of identical sense in words like Brahma by the philosophy of the supreme which is the real aim and by the philosophy of the real, invisible and not invisible states.

सद्ब्रह्मणो वाक् प्रतिमा समास्थिता
सा सर्वतोऽस्मात् प्रथमा प्रतिष्ठिता॥
साक्षात् प्रमाणात्मतया समाश्रुता
साक्षित्वसिद्धात्मविदे समाश्रिता॥२०॥180

The word Brahman gives a picture which was first established everywhere. It was explained by actual proof to him who was in the pursuit of self-knowledge on the basis of real things.

वागात्मनोः संहितमानमेययोः
तन्नामरूपात्मकयोः समानयोः॥
स्यात् सामरस्योर्जितयोः सहेष्टयोः
योगः स्वसाक्षात्कृतये विशिष्टयोः॥२१॥181

The yoga of the word and the soul, which are the measurer and measurable, the name and the form, which are equal to each other, which prosper on harmonious identity which are special and linked by each other, will result for the self-realization.

वाग् ब्रह्मणश्चित् स्फुरणा प्रमात्मिका
वाच्याऽऽत्मनिःश्वासगुणक्रियात्मिका॥
विश्वादिसृष्टेरपि कारणात्मिका
वेदात्मिका विश्वजनन्युमाऽम्बिका॥२२॥182

The word or the speech is the flash of the Brahma which has the measuring norm in it; which could be expressed as the breath of the soul with quality and action; which the sole cause of the creation of the universe etc. of which the veda is the soul and which is the mother of entire universe Sri Uma Devi.

प्रज्ञानरूपस्य सती चिदात्मनः
सत्त्वादिविज्ञानगुणप्रकाशने॥
प्रमाणभूता प्रतिमाऽत्र वाक् परा
माता प्रमात्री श्रुतिमात्रगोचरा॥२३॥183

She is the spouse of supreme Brahman who is in the form of spotless excellent knowledge – in the exposition of qualities of satva and other types of superior knowledge. The speech superior is practical proof and she is the sacred mother who is the measuring norm and who is visible only to the Vedas.

अस्मिन् अर्थे यजुर्मन्त्रवर्णः॥
यश्छन्दसामृषभो विश्वरूपः। छन्दोभ्योऽध्यमृतात् सम्बभूव। स मेन्द्रो मेधया स्पृणोतु॥
(तै. शिक्षोप. ४/१)

A Yajurvedic hymn in this context.

He who is the most excellent of the vedic hymns, who exists in all forms and who was born out of those hymns beyond the immortal – let him (Indra) favor me the wisdom. (taitt. Sikshop 4/1).

यश्छन्दसां वर्षयिता परो भवान्
यः संविदा द्योतयिता महोमहान्॥
छन्दोभ्य एवाभ्युदितामृताद् रसात्
प्रादुर्बभूवेन्द्र इति प्रतिश्रुतः॥२४॥184

He the excellent who most graciously showers the Vedic hymns, he who is greater than the greatest and flashes supreme knowledge – was born out of nectar – like juice which came out of these hymns and famed as the Indra.

तदिदं वाच्यवाचकयोः परस्परप्रादुर्भावयोगतत्त्वं वस्तुसिद्धम्॥
अन्योऽन्यजन्मात्मकतत्त्वमिष्टं
वाग्ब्रह्मणोः संविदितं विशिष्टम्॥
वागर्थकं वाचकवाच्यसत्त्वं
तादात्म्यतो वेदवचोऽनुशिष्टम्॥२५॥185

<u>The philosophy of the yoga of mutual birth of the expresser and the expressed is proved by actual forces.</u>

The special and desirable philosophy of the mutual birth of word and Brahman is well-known. The word and the sense are full of the vitality of the expressed and expressing and in reality is in accordance with the vedic hymns.

आदित्यादित्ययोः परस्परप्रादुभावयोगः॥
ऋङ्मन्त्रवर्णप्रसिद्धः॥
अदितेर्दक्षो अजायत दक्षाद्वदितिः परि॥ (ऋ. मं. १०/७२/४)

<u>The mutual birth yoga of Aditi and Aditya – which is famous in the human of the Rigveda.</u>

Daksha was born out of Aditi and from Daksha, Aditi was again born (Rg. 10/72/4).

आद्यादितेरभ्युदितः समिद्धो
दक्षः स आदित्य इति प्रसिद्धः॥
आदित्यतः प्रत्युदिताऽदितिः सा
दक्षाद् वियत्तैजसयोगतोऽसौ॥२६॥186

Daksha was born effulgent from the first Aditi and he was well known as Aditya from whom again that Aditi was born out of the union of the sky and Fire

तस्याः अदितेः दाक्षायण्याः ऋङ् मन्त्रदर्शनम्॥
आदिसृष्टौ निजाविर्भावतत्त्वोपवर्णनम्॥
ब्रह्मणस्पतिरेता सङ्कर्मार इवाधमत्॥
देवानां पूर्व्ये युगेऽसतः सदजायत॥ (ऋ. मं. १०/७२/२)

<u>(The Rigvedic hymn of that Aditi, daughter of Daksha, the description of his birth at the time of first creation.)</u>

The Lord of the hymns blew these like a goldsmith. In the first yuga of the gods, the existing was born out of non-existing. (Rg. 10/72/2).

प्रागेव सृष्टेरपि नामशेषतः
स्वान्तर्हितं विश्वमिदं बृहस्पतिः॥
कर्मारवत् फूत्कृतितोऽधमत् पुरा
निःश्वासतः साऽभ्युदियाय वाक् परा॥२७॥187

Even before creation, Brihaspati long before like a goldsmith blew the entire universe which was submerged in him and remained only in name and the most excellent speech came out of his breath.

सा ब्रह्मणस्पत्युदिता स्वरात्मा
स्फूर्त्यात्मिका फूत्कृतिशब्दशक्तिः॥
प्रश्वासरूपाऽऽत्मचितां प्रमात्री
प्रज्ञानदा वाग् जगतां सवित्री॥२८॥188

That speech born out of Brihaspati was, full of inspiration, accent and the force of words or sound of blowing. She is, therefore in the form of his breath, the measurer of self-knowledge and the generator of the worlds.

विश्वसृष्टेरपि पूर्वं चैतन्यज्योतिरात्मना दिव्येन अग्निना छन्दः
स्वरूपकाव्यमयवाक्सन्धारणम्॥
स प्र॒त्नथा॒ सह॑सा॒ जाय॑मानः
स॒द्यः काव्या॑नि॒ बळ॑धत्त॒ विश्वा॑॥
आप॑श्च मि॒त्रं धि॒षणा॑ च साधन्
दे॒वा अ॒ग्निं धा॑रयन् द्रविणो॒दाम्॥ (ऋ. मं. १/९६/१)

Even before the creation of universe, the light of life with its celestial fire existed in the form of speech as an inspired vedic inspiration.

He, having been suddenly born in ancient times composed spontaneously many poetic compositions of various types, and also created water, sun, wisdom, fire, gods, wealth. (Rig. 1-91-1)

प्रजापतिर्विश्वमिदं जगत् सृजन्
प्रादुर्भवंश्चित्सहसेच्छया स्वरन्॥
विश्वानि काव्यानि ऋगादिरूपतः
सोऽग्निः समाधत्त चिताऽऽत्मनि स्वतः॥२९॥189

Brahma, creating this entire universe, self-knowledge or consciousness arose suddenly by his own desire; then he composed all compositions in the form of the Vedas and that fire of its own accord held them in himself by that self-knowledge.

तया पूर्वया निजया वाचा विश्वजननम्॥
स पूर्वया निवदा कव्यताऽऽयोः
इमाः प्रजा अजनयन्मनूनाम्॥
विवस्वता चक्षसा द्यामपश्च
देवा अग्निं धारयन् द्रविणोदाम्॥ (ऋ. मं. १/९६/२)

By his own speech born before the universe was born.

He by his very ancient composition, created these men. By the Sun-God who is the eye, he created the sky, water and holding fire the gods and wealth. (Rg. 1-96-2)

विद्या त्रयी ब्रह्ममयी विनिःसृता
विज्ञानशक्तिः परचित्स्वराऽमृता॥
वाचा तयैवाजनयत् स पूर्वया
विश्वाः प्रजास्ताः स इमाः स्वपूर्वया॥३०॥190

The three Vedas, full of philosophical knowledge poured out with the power of vedantic knowledge and the nectar of accent of supreme knowledge. By that very ancient speech he created all the people of the universe.

सा परा वागेव इन्द्रात्मनस्तस्य परमा तनूः
प्रथमा प्रतीकात्मिका॥
वाचमष्टापदीमहं नवस्त्रक्तिमृतस्पृशम्॥
इन्द्रात् परि तन्वं ममे॥ (ऋ. मं. ८/७६/१२)

That very speech itself the most sacred body of that Brahman who is the soul of Indra and is the first representation. From that Indra I got the speech with eight words (feet) and fresh (nine garlands) nectar like. (Rg. 6-76-12).

सत्यं स्वमात्मानमुपस्पृशन्ती
साऽष्टापदीष्टा नवधा स्वरन्ती॥
स्वेन्द्रात् परस्मात् परिनिर्मितात्मा
सैन्द्री तनूवाक् प्रतिमा परात्मा॥३१॥191

That speech, touching truth which is its soul, with eight words (feet) and pouring in nine different ways, was constructed by that supreme Brahman and is the representative of that Brahman itself.

सा अष्टमी वागेव ब्रह्मात्मना सम्पृक्ता
सप्तभिः प्राणैः सह अष्टापदी संवृत्ता॥

That speech with eight words and touched by the supreme Brahman became eight footed with seven lives.

॥केवलं संवित्स्वरूपा चेतनात्मा॥
॥तत्रेदमौपनिषदं दर्शनम्॥
अर्वाग् बिलश्चमस ऊर्ध्वबुध्नः
तस्मिन् यशो निहितं विश्वरूपम्॥
तस्यासत ऋषयः सप्ततीरे
वागष्टमी ब्रह्मणा संविदाना॥ (बृ. उ. २/२)

<u>It is only in the form of knowledge and consciousness as its soul.</u>

<u>The authority of the Upanishads for this.</u>

There is an aperture below the upward fire and in it the farm in all its forms is placed; on its bank sit the seven sages and the eight footed speech is being propounded by Brahman. (B.V. 2-2)

तस्यैदमौपनिषदं ब्राह्मणानुवचनम्॥
तस्यासत ऋषयः सप्ततीर इति प्राणा वा ऋषयः, प्राणानेवैतदाह, वागष्टमी ब्रह्मणा संविदाना इति वाग् हि अष्टमी ब्रह्मणा संवित्ते॥

<u>The upanishadic authority as in the Brahmanas.</u>

"The seven sages sat on its banks". Thus are the lives of sages. He said thus to the lives. "The eight footed speech was propounded by Brahman", thus the eight footed speech is known.

सप्तर्षयो दर्शनचित्कलेष्टाः
प्राणाः परे धीन्द्रियवित्प्रकृष्टाः॥
वागष्टमी स्वात्मचिता समाना
ब्रह्मात्मना सोर्जति संविदाना॥३२॥192

The seven sages are dear to the art of the philosophical knowledge. The supreme lives are vested in the sense of intellects. The eight footed speech is identical with self-knowledge and it flourishes with the knowledge of Brahman.

॥इति षष्ठी कला सम्पूर्णा॥
त्राणदा प्रगायतां परात्मवाक् प्रगीयतां
प्राणदा प्रणीयतां हृदा विदा प्रमीयताम्॥
दैवतेन्द्रसत्त्वपूर्णवेदवाक् प्रतीयतां
दैवरातगीतयोगसत्सुधा प्रपीयताम्॥६॥

Thus the sixth Kala ends.

May the nectar of good yoga sung by Sri Daivarata which is the giver of protection for those who sing, which is the speech of supreme Brahman and the giver of life be sung and be brought and be measured with wisdom from the bottom of the heart and be understood as the speech full of vitality of the Lord of gods.

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# ॥अथ सप्तमी कला॥

## ॥परात्मने वाचा स्वात्मसमर्पणम्॥

उत त्वः पश्यन् न ददर्श वाचं
उत त्वः शृण्वन् न शृणोत्येनाम्॥
उतो त्वस्मै तन्वं १ं विसस्रे
जायेव पत्य उशती सुवासाः (ऋ. मं. १०/७१/४)

The seventh chapter.

The self-offering by speech to the supreme Brahman.

Seeing around he did not see the speech, hearing around, he does not hear the speech and to him she offered her body like the well-dressed wife does to her husband. (R.V. 10-71-4)

छन्दस्वती चित्तिमती स्वराकृतेः
वाक् स्वात्मने सत्पुरुषाय सत्कृतेः॥
स्वात्मानमर्धात्मकमात्मसात्कृतेः
जायेव पत्येऽर्पयति स्वसंस्कृतेः॥१॥193

The speech is material form and is full of self-knowledge and in the form of accents offered herself to the supreme Brahman for the performance of good deeds just like a wife offering herself to her husband with a view to complete surrender as she is his own half.

तयोः वागात्मनोः वाचकवाच्यसत्त्वनोः तदात्म्यतत्वानुदर्शनम्॥
सत्यात्मनः शक्तिरियं तु वाक् परा
संवित्क्रियेच्छाचितियुक् परापरा॥
तयोः सुसिद्धं हि ददर्श वाक्पतिः
तदात्म्ययोगं मनसा बृहस्पतिः॥२॥194

<u>Showing the identity of the speech and self which are vitally the expression and the expressed.</u>

The supreme speech is the strength of a person whose soul is truth and it is full of knowledge, action, desire and conscience or self. Brihaspati, the Lord of speech saw the unity of the speech and self and their identity through his mind.

सा वाक् स्वतोऽर्धाङ्ग-समात्मिका सती
स्वज्ञान-दानादिषु सङ्गता सखी॥
स्वात्मानमेवोपकरोतितत्तयोः
सख्यं स्वयं सिद्धमिहान्वयाद् द्वयोः॥३॥195

That speech being half of itself, absorbed like a companion in the giving of knowledge and other things benefits itself as the friendship is clearly established of its own accord.

वाग्-आत्मनोर्वाचक-वाच्यभावयोः
निसर्गतः सन्मिथुनस्वभावयोः॥
सान्यायसिद्धाऽयुतसिद्धवृत्तिता
तादात्म्य-दाम्पत्यगुणक्रियात्मता॥४॥196

The speech and Brahman, are by nature like a couple as one expresses and the other expressed. The identity of both like a husband and wife is manifested and proved in ten thousand ways. This is but proper as it should be.

एतस्मिन् अर्थे कवीन्द्रस्य कालिदासस्य काव्यानुवचनम्॥
वागर्थाविव सम्पृक्तौ वागर्थ प्रतिपत्तये॥
जगतः पितरौ वन्दे पार्वती-परमेश्वरौ॥ (रघुवंशे आद्यं मङ्गलंपद्यम्)

(In this connection, the poetic expression of Kalidasa, the greatest poet).

I bow to Parvati and Parameshwara, the parents of the universe who are united together like a word and its sense for a clear understanding of the sense of the word.

दिव्येन वागर्थगतेन तत्परो
दाम्पत्ययोगेन परः कवीश्वरः॥
दाम्पत्यसत्त्वं ह्युपमीय पार्वती-
परेशयोर्वन्दनतः कवीयति॥५॥197

The great poet Kalidasa, by a celestial union of the couple in word and sense has bowed to Parvati and Parameshwara in a poetic composition by using a beautiful simile revealing the vital force in a couple.

॥अस्मिन् अर्थे अध्यात्मतत्त्वयोगः॥
अध्यात्ममात्मप्रतिमाऽत्र मूलाद्
आधारचक्रादुदिताऽऽत्ममूलात्॥
पूर्णा चतुष्पात् प्रणवस्वरूपा
वाग्वाचकात्मा चितिशक्तिरूपा॥६॥198

In this connection the yoga of philosophical concept.

The philosophical concept or esoteric ideal arose out of its origin, the Adharachakra which is the root of self. The complete and comprehensive word in the form of omkara with four feet and the Vacaka for its soul is in the form of the power of conscience.

वाचस्तु तस्याः पतिरन्तरात्मा
वाच्यार्थरूपः परतः परात्मा॥
वागात्मनोः प्रत्नतमः परस्मात्
दाम्पत्ययोगः परमः समस्मात्॥७॥199

The husband of that word is the inner conscience which is the supreme Brahman in the form of expressive sense. The union of its word and soul is the most ancient type and is the most excellent of all these.

ऋषीणां तत्साक्षात्कारोदितं ऋङ् मन्त्रवचनम्॥
बीभत्सूनां सयुजं हंसमाहुः
अपां दिव्यानां सख्ये चरन्तम्॥
अनुष्टुभमनु चचूर्यमाणं
इन्द्रं निचिक्युः कवयो मनीषा॥ (ऋ. मं. १०/१२४/९)

The Rigvedic hymn of the sages who realized this Brahman.

The poets call him who is moving in the friendship of celestial water, as Hamsa and by their intellect the saw Indra who is following quickly. (Rg. 10/124/9)

अपां च सख्ये विचरन्तमान्तरं
यं हंसमाहुः सयुजं चिदात्मकम्॥
अनुस्वरन्तं हृदि वाचमीरितां
इन्द्रं मुनीन्द्रा ददृशुर्मनीषया॥८॥200

The great sages by their wisdom saw Indra, who is moving internally in the friendship of the waters in heaven who is called Hamsa with the conscience for his soul and who repeating the word with proper accent.

वेदेषु दाम्पत्यसरूपतत्त्वं
वाग्ब्रह्मणोर्यन्मिथुनत्वसत्त्वम्॥
अन्योऽन्यतो नेम-समात्मकत्वं
तादात्म्यसिद्धं परवस्तुतत्त्वम्॥९॥201

What has been expounded in the Vedas as the fundamental conjugal concept for the vital union of speech and Brahman, is in reality the concept of the supreme Brahman and the mutual of the two is also automatically proved.

केचित् पुनर्मानवदेहिवत् तयोः
तद् वामदक्षार्धसरूपमूचिरे॥
सद् गौण-मुख्यत्वमभीष्टमेनयोः
स्त्री-पुंस्वरूपत्वमपीह मेनिरे॥१०॥202

Some people said that the union was exactly similar to that among human beings and attributed to speech the left half and to Brahman the right half, and thought that the female portion was secondary and the male half was primary.

वाच्य-वाचकयोस्तादात्म्यतत्त्वम्॥
तदात्म्यतो वाचक-वाच्यवस्तुनोः
तत्त्वैक्यमिष्टं गुणि-तद्गुणात्मनोः॥
वागेव सद्वाचकशक्तिरूपिणी
वाच्योऽर्थरूपः परमः स पूरुषः॥११॥203

<u>The identity of the expressed and the expression.</u>

By the identity of the expresser and the expressed, the unity in fundamental principles is desired as in the merit and the person who possesses it. The word or the speech is itself the form of the expresser and the sense is the form of the expressed and the latter is the supreme Brahman.

वागेव तद्ब्रह्मणि वाचिका स्यात्
प्रत्यक्षगं ब्रह्म हि सामरस्यात्॥
तद्वाच्यरूपात्मकमर्थतत्त्वं
साक्षाच्छ्रुतं ब्रह्म परोक्षसत्त्वम्॥१२॥204

The word itself will be expresser in that supreme Brahman and by virtue of the harmonious identity that exists, it is in fact Brahman itself. The inherent fundamental in the sense form of the expressed is really heard – even though the Brahman is considered to be invisible.

यन्निर्गुणं स्यादिह नामरूप-
गुणक्रियाशून्यमतः परोक्षम्॥
ब्रह्मेति तत् किञ्चिदिवैवमात्मा
मायेति वाचैव दिशन्ति सन्तः॥१३॥205

That which has no attributes here, and is free from name, form, quality and action is therefore invisible good people indicate it by word as Maya that Brahman which is itself the soul.

यथा प्रसिद्धं दिवि पर्वतान्तरे
जिह्वाग्रतो मूर्धनि वा निजान्तरे॥
निरन्तरं स्वादुरसो यदृच्छया
स्वयं स्रवत्यन्तरजस्रधारया॥१४॥206

The sweet juice will always pour down automatically by accident as it were, just as the famous one in heaven falls in between mountain and from the trio of the tongue to the head in one’s own self.

तथा चिदात्माऽप्यहमा स्फुरत्यलं
सत्ताचितिज्ञप्तिगुणात्महृत्कलम्॥
स्फूर्तिः समा सूक्ष्मतमा स्वराप्लुता
वागेव साऽहञ्चितिवित्क्रियापृता॥१५॥207

In the same manner even the conscience of the self-will sufficiently flash with all the qualities of existence knowledge, remembrance etc. The flash is uniform, minute full of accents and is speech itself with the self-knowledge action.

यथा भुवि प्रज्वलतोऽग्नितः सतो
रवेर्दिवि स्वस्तपतः स्वभावतः॥
स्वरः सुसूक्ष्मः समुदेति सन्ततः
तथाऽखिलान्तस्तु चिदात्मनः स्वतः॥१६॥208

Just as the thin delicate voice is always born out of the existing burning fire on the earth and of the burning sun in heaven by nature, in the same manner is the voice of inner self-conscience.

ज्ञेयो हृदा चित्स्फुरणात्मभावः
श्राव्यो विदा वाक्स्फुरणस्वभावः॥
द्रष्टेति वेदेन स दर्शनीयः
दृष्टः श्रुतः सोऽयमुपासनीयः॥१७॥209

The idea of self-inspired by conscience has to be known by heart and the nature of inspiration by speech has to be heard by the knower; he is perceivable by the Vedas as the seer and he having been seen and heard has to be served.

वाचोपदेशाच्छ्रवणाच्छ्रुतेर्दृशा
प्राप्यं परोक्षं परवस्तु सन्दृशा॥
तत्रानिवार्यं वचनानुशासनं
ज्ञानेऽपरोक्षे श्रवणादिसाधनम्॥१८॥210

By the precept of words, by having the Vedas and seeing, the invisible ParaBrahma can be attained by a superior proper vision. The command through words is inevitable. Hearing and others are the means to acquire this not invisible knowledge.

तस्मात् परो ज्ञानमयोऽत्र यज्ञः
योगोऽपि तद्वागवलम्बनेष्टः॥
गायत्रिमन्त्रादिमुखेन शिष्टः
ब्रह्मोपदेशो विहितो विशिष्टः॥१९॥211

Therefore, this sacrifice full of knowledge is supreme here; even yoga supported by that speech is desirable. The initiation into the knowledge of the Brahman has been specially prescribed based on the sacred hymns like Gayathri and others.

" निषुसीद गणपते गणेषु
त्वामाहुर्विप्रतमं कवीनाम्॥
न ऋते त्वत्क्रियते किञ्चनारे
महामर्कं मघवञ्चित्रमर्च॥ "(ऋ. मं. १०/११२/९)

Oh! Ganapathi, sit well among the groups, they call you the best among the poets. Nothing will be done without you; even Indra has worshipped you, the most wonderful shining like the great Sun-God. (Rg. 10/112/9).

“यस्मा॒न्न ऋ॒ते कि॒ञ्च॒न कर्म॑ क्रि॒यते॒
तन्मे॒ मन॑ः शि॒वस॑ङ्क॒ल्पम॑स्तु॥ (यजुः)

Let that without which nothing can be done bless me with all good and auspicious thoughts (yajur).

यस्मादृते न क्रियतेऽत्र किञ्चिद्
यज्ञादिकं कर्म परात्मनस्तत्॥
यज्ञे स इन्द्रः प्रभवेद् विपश्चिद्
योगोऽनुयोगे प्रथमो मनश्चित्॥२०॥212

Those deeds like sacrifice and others are performed at the instance of the supreme Brahman, without which nothing can be performed here. In the sacrifice that learned Indra is the supreme Lord and in yoga and interrogation he is the first to enlighten the mind.

योऽन्तर्धियामत्र सवृत्तिकानां
संवित्क्रियेच्छाकरणात्मिकानाम्॥
योगोऽन्तरात्मोपरतिः सुधीनां
सत्याऽनुभूति-प्रकृतिप्रधाना॥२१॥213

That yoga of wise people who have turned their minds inwards, who are full of knowledge, action, desire and sense exists in the perfect tranquility of the inner conscience the principal nature of which is truthful experience.

यॊगॆ धियॊ यः स्वचिता प्रसूतॆ
ज्यॊतिर्मयश्चॆतयिता समास्तॆ॥
यॊगाद् धियां यॊ वरणीय इष्टः
सॊऽन्तश्चिदात्मा स्वविदा प्रदिष्टः॥२२॥214

He, who gives rise to intellect in yoga by his own conscience and who prompts full of lustre and who through yoga is chosen as dear to intellect, is the inner self knowledge shown by his own understanding.

मॆधापतिर्यः सदसस्पतिः सन्
गाथापतिर्यॊ महसस्पतिः सन्॥
वाचस्पतिर्यॊ मनसस्पति सन्
धीनां पतिः सॊऽतति चित्पतिः सन्॥२३॥215

He, who is the Lord of assembly and therefore the Lord of wisdom, who is the Lord of lustre and therefore the Lord of speech who is the Lord of the mind and therefore the Lord of speech, moves as the Lord of wisdom being the Lord of conscience.

धीयॊगविद्याभ्यसनं मनीषिणां
ध्यानादिसन्धारणसाधनं नृणाम्॥
धीनां प्रतिष्ठाकरणं मनस्विनां
ध्यॆयात्मनिष्ठासदनं तपस्विनाम्॥२४॥216

The wise people indulge in the practice of the yogavidya of the intellect; all men make an effort to meditate and concentrate; self-willed people establish their intellects firmly, and the sages concentrate on the object to be thought of.

प्रापञ्चिकेऽर्थेऽखिलसौख्यसम्पदे
प्रत्यक्षकर्माद्यनुवृत्तिसत्पदे॥
प्राणादिसर्वेन्द्रियशक्तिसिद्धये
प्रत्यञ्चि धीयोग इहात्मभूतये॥२५॥217

The yoga of the intellect in the supreme Brahman results in the attainment of all kinds of happiness in the materialistic world, and in the success of the power of all senses commencing from Prana and in the fulfillment of all good actions for self-edification and prosperity.

प्रज्ञात्मनः स्वात्मबलाद्युपाप्तये
प्रज्ञान-विज्ञान-कलासमुप्तये॥
प्रत्यञ्चि धीयोगविदात्मशक्तये
प्रत्यक्षतः स्यात् परमार्थवित्तये॥२६॥218

In order to obtain the soul-ford and other things for a person whose soul is his wisdom, to sow the seeds of wisdom and philosophical knowledge and to actually know and understand the supreme knowledge, he who knows the yoga of intellect will practice meditation.

योगो द्वयोर्वाऽपि भवेद् बहूनां
साजात्यतः स्वान्तरधीन्द्रियाणाम्॥
एकस्य चात्मस्थितिचित्समिष्ट्याऽऽ
नन्दानुभूत्यै प्रभवेत् समष्ट्या॥२७॥219

The yoga or the union will be between two or many on the basis of similarity of nature of the internal intellect and senses. The existence of the soul consciousness will be the result for the realization of that supreme bliss either singly or collectively.

जीवेशयोर्व्यापकचेतनात्मनोः
भावाप्तयोः पुत्र-पितृप्रमात्मनोः॥
स्त्रीपुंस्त्ववृत्त्योरपि देवमर्त्ययोः
योगो भवेत् सम्प्रिययोः समार्थयोः॥२८॥220

The yoga or union may take place between jeeva and Brahma which are all-pervading and en-livening respectively, or between thought and realization, or between the son and the father, or between men and women or God and man or between two lovers who are mutually capable.

स्वान्तश्चिदात्मेन्द्रिययोः समानयोः
सञ्चेतनाचेतनयोः सदाप्तयोः॥
स्यात् प्रेरक-प्रेर्यगुणात्मसत्त्वयोः
योगः समस्तात्मचिदेकसत्तयोः॥२९॥221

The yoga or union may take place internally between the conscious self and the senses which are identical, or between the animate and inanimate, or between two objects whose qualities are that which prompts and that which is prompted or between the soul and conscience.

योऽन्तर्धिया स्वात्मनि चेतमानः
सोऽहश्चिताऽऽस्ते हृदि संविदानः॥
वाचस्पतिर्मूर्ध्नि धियो दधानः
वाचाऽऽत्मसंवित्प्रतिसम्प्रदानः॥३०॥222

He, who is animated within himself by his internal intellect, will know within his heart the knowledge of the self. The Lord of speech will hold on the heads of intellects by the speech which will enable him to grasp the knowledge of the self.

प्राणेन वाचा मनसा च धीभिः
यः स्वाहया च स्वधया हविर्भिः॥
यज्ञः स योगो विहितः सुधीभिः
स्यात् संविदा भावनया क्रियाभिः॥३१॥223

He who performed a sacrifice by his life breath, speech, mind, intellect, swaha, swadha and offering of the fire, that is in fact the yoga, prescribed by the wise, through knowledge, feeling and action.

धीयोगसिध्याऽऽत्मचितेः समृद्धिः
धीधारण-ध्यान-समाधिवृद्धिः॥
ध्यात्रात्मधीसंयमचिद्विवृद्धिः
ध्येयात्मसाक्षात्कृतियोगसिद्धिः॥३२॥224

By the fulfillment of the yoga of the intellect, there is development self-knowledge, and prosperity of meditation and concentration of a sustained intellect; prosperity of the intellect, control and mind and ultimately the success of the yoga of self-realization which is the main object of meditation.

॥इति सप्तमी कला सम्पूर्णा॥
वाक्-चिदात्मकौ सदैव दम्पती सुसत्त्वकौ
वाचकाप्त-वाच्यवस्तुसात्म्ययोगतत्त्वकौ॥
दैवतेन्द्रसत्त्वधीसुयोगसत्प्रमात्मकौ
दैवरातवाक्परात्मयौगिकौ समात्मकौ॥७॥

Thus ends the seventh Kala.

The speech and Parabrahma which are always full of the vitality of a harmonious couple, which have attained the philosophy of the resemblance of the thing that expresses and that which is expressed, which could be measured by the good yoga of the vitality of the Lord Indra, which are both identical and which express the yoga of the supreme Brahman and speech are expounded by Sri Daivarata maharshi.

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## ॥अथ अष्टमी कला॥

वेदानां वरमन्त्रवर्णवचसां छन्दोमयानां सतां।
देवानां परचेतनात्ममहसां ज्योतीरसात्मन्वताम्॥
अध्यात्मं परतत्त्वमस्ति बहुधा भावात् तदन्तर्हितं
यज्ञानां परकर्मणां कृतिविदां सद्भावनाभ्यर्हितम्॥१॥225

<u>The eighth chapter.</u>

There are many facets of the metaphysics of the supreme Brahman of the existing Vedas which are composed in a variety of meters and which are full of excellent hymns, letters and words, of the Gods who are full of glory of real knowledge and luster and juice are latent in the feelings and are worshipped by the thoughts of those who know the rules of the performance of sacrifice and worthy deeds.

वेदे तत्परमन्त्रवर्णमुखतः प्रायः स्तुतिः श्रूयते
वेदज्ञैः परभावनेन सुखतः सा श्रद्धयाऽऽश्रीयते॥
ब्रह्मेन्द्रात्मपरात्मचित्समदृशा साक्षात्कृतेः स्तूयते
सैवात्मस्तुतिरार्षमन्त्रवचसा पूर्वर्षिभिर्गीयते॥२॥226

In the veda, probably, the prayer is heard through the face of the letters of holy hymns; shelter is taken by those who know the Vedas happily under that prayer with sacred thoughts; that prayer is recited for realization with a look of equality between Brahma, Indra, supreme Brahman and conscience or known. Lastly that is sung by ancient sages in their words for the realization of self-knowledge.

॥स्तुतावपि सिद्धं वस्तुतत्त्वम्॥
स्तोत्रेऽपि प्रतिसंहितं रसतमं तत्त्वार्थसत्त्वं परं
सङ्केतार्थपरं समार्थपरमं तद्वाचकैकाक्षरम्॥
शब्दैस्तत्त्वमुखैः सुवाचकपदैर्वाच्यार्थ-लक्ष्यार्थकं
श्लेष-ध्वन्यपरार्थशास्त्रमुखतो वाच्यं सुवेद्यार्थकम्॥३॥227

In every hymn of the prayer, there abounds the best rasa, the best vital force of a philosophical interpretation, the best symbolic meaning, the best sense of equality, and the expressive letters. By words which indicate the esoteric and philosophical import the expressed and suggested sense are revealed. The expressed is easy of comprehension through paronomasia, suggestion and such other sastraic principles.

पूर्णेनैव हि बिन्दुना सुलिखिता रेखा च सङ्ख्यार्थका
वाक् सा नामसरूपकाऽक्षरमयी रूपात्मिका वर्णका॥
मुद्रा चेति हि सप्तसत्त्वसहिता सङ्केतहृत्सत्त्वनः
सर्वार्थस्य च संविदे प्रमितये ब्रह्मादिसद्वस्तुनः॥४॥228

In order to measure and comprehend the entire meaning of such good things as supreme Brahman, the line is well drawn with a full dot and a sense of numbers, the word full of letters described the form and colour and the symbols with seven vital forces are indicated with powerful symbols.

ब्रह्मेन्द्रात्ममुखोदिता स्वरमयी सङ्केतनैकान्वयं
ब्राह्मी वाक् स्वरसानुभूतिनिचयं संस्तौति सर्वं स्वयम्॥
साक्षात्काररसानुभावहृदयं सर्वात्मना श्रूयतां
सर्वेभ्योऽपि समानहृत्समुदये वाचौप्रतिश्राव्यताम्॥५॥229

The vedic speech with usual accent, expressed by Brahma, Indra through their own mouths besides expressing the sole relationship of self-knowledge deals with its own heap of experience, listen whole heartedly the glory of self-realization and make it heard by all who have identical thoughts in this behalf.

इन्द्रादयो ब्रह्मर्षयोवेदमन्त्रद्रष्टारः साक्षात्कारादिसत्त्वस्तोतारः॥
इन्द्रौ ब्रह्मेन्द्र ऋषिरिन्द्रः पुरु पुरुहूतः॥
महान् महीभिः शचीभिः॥ (इरिम्बिठिः काण्वः - ऋ. मं. ८/१६/७)

(Indra and others the Brahmarshis, are the seers of vedic hymns and compose prayers in praise of the vitality of self-realization.)

Indra is Brahma, Indra is Rishi, Indra is the seer of hymns, Indra is great with many Sachis. (Rg. Ved. 8/16/7)

इन्द्रो ब्रह्म स इन्द्र एव हि ऋषिः सन् मन्त्रदृक् सत्त्ववान्
स्वान्तः शक्तिभिरात्मसत्त्वचितिभिर्वाग्भिः शचीभिर्महान्॥
वैकुण्ठः स्वयमिन्द्र एव तपसा साक्षात्कृतेरात्मनः
तत्सूक्तत्रयवाग्रसस्वरमुखात् संस्तौति सर्वात्मना॥६॥230

Indra is Brahma and he alone is a sage who is the seer of hymns and full of vitality and is great by his words called sachis which are his own potentialities and which enhances his vitalities. Even Vishnu himself is Indra, and whole heartedly praises by penance through three suktas of speech, sentiment and accent for his own self-realization.

वैकुण्ठस्य इन्द्रस्य ऋषेः आत्मस्तुतिः॥
अहं भुवं वसुनः पूर्व्यस्पतिः (ऋ. मं. १०/४८/१-११)
अहं दां गृणते पूर्व्यं वसु (ऋ. मं. १०/४९/१-११)
प्रवो महे मन्दमानायान्धसः (ऋ. मं. १०/५०/१-११)

<u>The self-praise of Vishnu, the sage Indra. (The three sukta)</u>

1. I am the first Lord of wealth.
2. I give wealth first to those who sing.

इन्द्रस्यात्मन एव संस्तुतिरियं सर्वात्मभावान्वयात्
साक्षात्कारसुसत्त्वकं रसतमं तत्संविदैवान्वियात्॥
पूर्णात्मेन्द्र मुखोदितं परतमं तत् पारमैश्वर्यकं
पूर्णत्वेन समानसत्त्वकहृदा संवर्धतां सार्थकम्॥७॥231

This is Indra’s self-prayer in every respect and context, which helps realization and is full of vitality, sentiment and knowledge. This has been uttered by the fact of the full souled Indra, is most excellent and supreme and by its fullness and evenness let it grow to a purpose.

अहं भुवं वसुनः पूर्व्यस्पतिरहं धनानि सञ्जयामि शश्वतः॥
मां हवन्ते पितरं न जन्तवः अहं दाशुषे विभजामि भोजनम्॥
(ऋ. मं. १०/४८/१)

I am the first Lord of wealth. I conquer permanent riches. They call me the father and I divide the food to him who gives.

इन्द्रः प्रत्नतमोऽहमेव वसुनो विश्वस्य पूर्व्यःपतिः
सोऽहं सर्वधनानि चात्मबलतस्तत् सञ्जयामि स्वतः॥
स्वेष्टार्थं पितरं यथा भुविस्तुतास्ते मां ह्यवन्ति प्रभुं
तेभ्योऽहं विभजामि भोजनमयं ज्ञानं च सञ्जीवनम्॥८॥232

I am Indra, the earliest Lord of wealth in the universe. I conquer all riches by my own intrinsic strength. Just as sons in this world look to their father for the realization of their desires, so they call me Lord. To those people I divide food and rejuvenating knowledge.

अ॒हमिन्द्रो॒ न परा॑जिग्य॒ इद्धनं॒ न मृ॒त्यवेऽव॑तस्थे॒ कदा॑च॒न॥
सोम॒मिन्मा॑ सु॒न्वन्तो॑ याचता॒ वसु॒ न मे॑ पूरवः स॒ख्ये रि॑षाथन॥
(ऋ. मं. १०/४८/५)

I am Indra who is invincible. I do not also die at any time. Squeezing the soma juice, they beg of me my friendship which is imperishable. (Rig Ved)

इन्द्रोऽहं ह्यपराजितः स्वसहसाजेताऽखिलस्य स्वयं
सत्यात्माऽजनि मृत्यवे पुनरहं नैवावतस्थे क्षयम्॥
सुन्वन्तो हृदि सोममात्मनि मनो मां याचतात्मान्वयं
सम्यञ्चोऽनुभवन्ति सत्त्वमनसा सख्यं ममात्राक्षयम्॥९॥233

I am Indra, the invincible and I am myself the conqueror of all; I was again born to the God of death with truth for my soul and so I do not perish. Squeezing the soma juice, the good people with a vital heart beg of my friendship, which is eternal.

अहं दां गृणते पूर्व्यं वसु अहं ब्रह्म कृणवं मह्यं वर्धनम्॥
अहं भुवं यजमानस्य चोदिताऽयज्वनः साक्षि विश्वस्मिन् भरे॥
(ऋ. मं. १०/४९/१)

I first created Brahma and gave wealth to him who was capable of singing the Vedas. I gave land to one who was performing sacrifice; I bear witness to him who does not perform sacrifice.

सोऽहं ब्रह्मपराणि वेदवचनान्यादौ ससर्ज स्वयं
मह्यं चिद्बलवर्धनानि करणान्याद्यानि मन्त्रान्वयम्॥
वेदं सङ्गृणते स्ववैभवमिदं शश्वद् दधाराक्षयं
वेदेभ्यः सकलं निजं जगदिदं सम्भावयन् स्वान्वयम्॥१०॥234

I myself created the first vedic hymns in favor of Brahman. These, in turn, enhanced the strength of my knowledge I always gave endless wealth to him who was singing the vedic hymns. For this entire world is born out of the Vedas.

मधुविद्यायां इन्द्रात्मनस्तस्य विश्वरूपविभूतियोगानुदर्शनम्॥
"एतद्वै तन्मधु दध्यङ् आथर्वणः अश्विभ्यामुवाच"॥ (बृ. उ)
" रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय॥
इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दश॥
(गर्गः - ऋ. मं. ६/४७/१८)

In the Madhu vidya, the manifestation of yoga of Vishwaroopa of him whose soul is Indra, this is that Madhu, Atharvana said to the two Ashwins. Every form became another form; that is his form for Indra takes many forms by his maya and a thousand horses are yoked to his vehicle.

रूपं रूपमिदं प्रचेतनपदं व्यास्या प्रपद्योदितः
रूपैस्तैत्प्रतिरूप एव परमः पूर्णो बभूवादितः॥
सेन्द्रः सन् निजशक्तिभिः स्वचितिभिर्मायाभिरेवान्वितः
सैन्द्रीभिर्बहुरूप ईयत इति श्रुत्या स विश्वाश्चितः॥११॥235

The most excellent and full form, which is the exact replica of every form which it pervaded with a view to give life was born and it was Indra who followed by his own, powers manifests himself in many forms. This university of Indra has been established by the Vedas.

इन्द्रस्यैव तस्य परब्रह्मात्मवस्तुतत्त्वे औपनिषदं दर्शनम्॥
“युक्ता ह्यस्य हरयः शता दशेति अयं वै हरयः अयं वै दश च शतानि च बहूनि च अनन्तानि च, तदेतद् ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्, अयमात्मा ब्रह्म सर्वानुभूरित्यनुशासनम्॥ (बृ.उ)

In the philosophy of supreme Brahman, of that Indra, the authority of the Upanishad, ten of hundreds of horses are yoked. He is the horse, he is the ten, hundred and many and endless (forms).

Therefore this Brahman is unprecedented, unexcelled and endless and internal and omnipresent. This is command. (Br.Up.)

तत्त्वं तन्मधुविद्ययोपनिषदि प्रत्यञ्चि दृग्योगतः
तत्साक्षादपरोक्षतोऽनुभवतो ब्रह्मात्मभावोदितः॥
तद् ब्रह्मैतदपूर्वमप्यनपरं पूर्णं ह्यबाह्यान्तरं
सद् ब्रह्मेत्यनुशासनं सुविहितं योगेन सर्वानुभूः॥१२॥236

That philosophy is born out of yoga of vision in the Upanishad by Madhu Vidya and is actually experienced in the not invisible state with a feeling of the supreme Brahman, which is unprecedented, not another, full, is neither external nor internal. It has been established by yoga that that is the existing Brahman, according to the experience of all.

तस्यैव ब्रह्मात्मनः इन्ध इति नामानुरूपस्य अक्षिपुरुषस्य इन्द्रसञ्ज्ञयाऽनुश्रवणम्॥
“इन्धो हवै नाम योऽयं दक्षिणेऽक्षिणि पुरुषो दृश्यते तं वा एतमिन्धं सन्तम् इन्द्र इत्याचक्षते परोक्षेण परोक्षप्रिया इवहि देवाः प्रत्यक्षद्विषः॥ (बृ. उ)

(The name Indra is given to Indra who is similar in name who is born in the eye of that Supreme Being and whose soul is Brahman.)

That Purusha who is seen in the right eye and who is called Indra is called Indra in the invisible state by the Devas, who are fond of things invisible and who hate the visible things.

इन्धो नाम हि दक्षिणेऽक्षिणि चितो यः पूरुषो दृश्यते
स्वेन्धं सन्तमिहेन्द्र इत्यभिधया तत्संविदाऽऽचक्षते॥
प्रत्यञ्चप्यपरोक्षयाऽनुविदितं साक्षात्कृतं सद्धिया
प्रत्यायन्ति परोक्षतोऽनुवचनाद् देवाः परोक्षप्रियाः॥१३॥237

That Purusha who is called as Indra and who is seen in the right eye him they call as Indra through knowledge. Gods who are fond of invisible things by the word though actually it is revealed by the not invisible intellect every day.

उपनिषदुपदिष्टस्य प्रज्ञानात्मनः परब्रह्मणः साक्षात्कृतेन सद्दर्शनेन इन्द्रसंज्ञया परोक्षेण तदनुवचनम्॥
कोऽयमात्मेति वयमुपास्महे - येन वा शब्दं श्रुणोति, येन वा रूपं पश्यति, येन वा स्वादुचास्वादु च विजानाति, येन वा गन्धानाजिघ्रति, यदेतद् हृदयं मनश्चैतत् (ऐ. उ)

The description of the invisible by the name Indra through vision and realization of that supreme Brahman whose soul is true knowledge and who is described in the Upanishads. "Who is this whom we worship as soul? By which words are heard. Form is seen, taste is known, odor is smelt which is the heart and the mind."

कोऽयं प्रत्यगुपाहितः स्फुरति सन् आत्मेत्युपास्योऽन्तरे
येनायं हि शृणोति शब्दनिचयं रूपं परं पश्यति॥
ज्ञानाति प्रति सद्रसं रसनया गन्धांश्च सञ्जिघ्रति
प्रत्यञ्चि प्रति चेततेऽन्तरहमा प्रत्येति नो मीयते॥ १४॥238

Who is this that flashes out and who is worshipped as soul or atma – by which he hears the words, sees the forms and knows the tastes by the tongue, smells the odors and which flashes in the inner recesses of the heart and cannot be measured.

"यदेतद् हृदयं मनश्चैतत्। संज्ञानं विज्ञानमाज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः सङ्कल्पः क्रतुरसुः कामो वशः इति सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति, प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म"(इति ऐ. उ)

Because this is the heart, this is the mind. That supreme knowledge which is the good, the special and the all comprehensive knowledge – intellect, vision, courage, wisdom, intelligence, memory, discrimination, sacrifice, life desire and control. These are all the names of that supreme knowledge. The eyes of the people are his intelligence. The intellect is the prestige and the supreme knowledge is Brahman.

स्वात्मन्यन्तरितं स्वमेव हृदयं गुप्तं मनश्चेति तत्
सञ्ज्ञानादिकषोडशात्मककलापूर्णं स्वचित्त्याऽन्वनत्॥
प्रज्ञानेत्रकलं तदेतदखिलं ब्रह्मैव सिद्धं महत्
प्रज्ञानं तदिति स्वयं निजहृदा प्रत्येयमेवास्ति सत्॥१५॥239

One's own heart is merged in one's soul. The mind is protected. All this is supreme Brahman which is full of sixteen rays of light commencing from the good knowledge and which is led by the eye of wisdom through one's own consciousness. He believes with confidence in his heart of hearts that this is all comprehensive knowledge.

तदेतद् ब्रह्मततममपश्यदिदमदर्शमिती३ञ्। तस्माद् इदं द्रोहवैनाम तमिदन्द्रं सन्तम्इन्द्र इत्याचक्षते परोक्षेण परोक्षप्रिया इव हि देवाः॥ (ऐ. उ)

This is that supreme Brahman which was widely spread, this was thought to be invisible. Therefore they called it first by the name Indra who is existing in the invisible state. For the Gods are fond of invisible things.

ब्रह्मैवात्र तदेतदातततमं योगादपश्यच्छ्रुतेः
ब्रह्मैवेदमदर्शमित्यनुभवाद् ब्रह्मात्मसाक्षात्कृतेः॥
तस्माद् गुप्ततरं सुगोपितमिदन्द्रोनाम सद्दर्शनाद्
योगाद् "इन्द्र" इति प्रचेतनमिदन्द्रं सन्तमाचक्षते॥१६॥240

This is the most all-pervading Brahman, which was seen through the yoga of Vedas. By the experience that I saw Brahman, there is the realization of self. Therefore, the things which have to be well protected have been preserved from vision. They call that as Indra, the giver of life to all.

अत्र ब्रह्म ततममपश्यत् इति समाधेयम्॥
इन्द्रस्य तस्य सर्वस्मादुत्तमत्वम्। ज्येष्ठत्वम्। अनुपमेयत्वम् असमानता च
नकिंरिन्द्र त्वदुत्तरो न ज्यायाँ अस्ति वृत्रहन्॥
न किंरेवा यथा त्वम्॥ (वामदेवः - ऋ. मं. ४/३०/१)

The excellence of Indra of all things – his unequalled incomparable and supreme state.

Oh! Indra! The slayer of Vritrasura. There is none who is superior to you, or higher than you. None who is exactly equal to you.

इन्द्र त्वत् पर उत्तरोऽधिकतरो ज्यायान् न कश्चिच्छ्रुतः
सर्वैश्वर्यगुणैर्न कश्चिदपरः पूर्णो यथा त्वं स्वयम्॥
विश्वस्मात् पर इन्द्र एव परमः सन् इन्द्र एवोत्तमः
सर्वं तेऽत्र वशेऽस्ति शासनकृतेरिन्द्रः स्वतन्त्रो वशी॥१७॥241

Oh! Indra, there is none who is heard to be superior to, or higher than or older to you. There is no other person equal to you in all wealth and merit or full like you. Indra is the most excellent of all things and is the best. Everything pure is under your control. Indra alone is independent and self-controlled.

सत्य एव इन्द्रः। इन्द्र एव सत्यः।
"सत्यमिद् वा उ तं वयमिन्द्रं स्तवाम नानृतम्"॥ (ऋ. ८/६२/१२)
"प्रसुस्तोमं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यमस्ति"॥
(ऋ. मं. ८/१००/३)

Truth is Indra, Indra is truth.

Let us worship Indra and not falsehood. To Indra let there be prayers and truth, if there is truth.

सत्यं तं परमं समस्तजगतामिन्द्रं स्तवामामृतं
नासत्यान्वितवाङ् मनोऽसुकरणैर्नान्यद् वदामोऽनृतम् ॥
इन्द्रायैव हि संस्तुतिं प्रभरत प्राणात्मने चित्पदं
जीवन्तो यदि सत्यमस्ति जगति प्रज्ञानसत्त्वास्पदम्॥१८॥242

Truth is the most important thing in all the worlds. Let us pray to that immortal Indra. Let us not utter falsehood in thought, which is full of vitality and wisdom let us offer our prayers to Indra only, who is the soul of all life.

" इन्द्र इतिं ब्रवीतन" ॥ (ऋ. मं. ८/९२/२)
तस्मादिन्द्र इति ब्रवीतन सदा योगेन साक्षात्कृतेः
इन्द्रेणात्मनि सामरस्यसुहृदा सत्सामगानोत्कृतेः॥
दृश्यादृश्यमिदं प्रपञ्चमखिलं सद्विश्वरूपात्मनः
दिव्यं सद्गुण निर्गुणादिकलितं सर्वस्वमिन्द्रात्मनः॥१९॥243

Let us all say Indra.

Therefore always say the word Indra, by yoga for realization. By Indra, who is the friend of equality, the entire world full of good and bad both visible and invisible exists as a form of Indra, who can take all forms.

एवं तत्तदुपासनादिमुखतः सज्ञानकामक्रिया-
भावाध्यात्मकयोगसाधनमुखात् प्रज्ञाप्रशान्तिश्रिया॥
सत्त्वाद् योगसुधाप्रसादपरमं सत्सामरस्यास्पदं
साक्षात्काररसानुभावचरमं प्राप्नोति पूर्णं पदम्॥२०॥244

In this manner a striving individual attains the full state of bliss by following the respective courses of worship, through philosophical and yogic thoughts, by the glory of wisdom and peace ultimately leading him to realization of yoga.

वेदोषनिषदादिषु प्राचामृषीणां बहुधा भावेन साक्षात्कारसंस्तवनम्॥

The praise of the realization by ancient seers in the Vedas and Upanishads, in variety of ways.

पूर्वस्मिन् हि युगान्तरेऽत्र बहवो ब्रह्मर्षयः संस्कृतेः
प्रापुस्ते परमामृतत्त्वमजरं ब्रह्मात्मसाक्षात्कृतेः॥
सा साक्षात्कृतिरप्यनेकविधया भावेन योगोदिता
साक्षात् प्रक्रियया समाहितधिया सद्भावतो वेदिता॥२१॥245

In ancient yoga many Brahmarshis attained the most excellent state of immortality and absence of old age by realizing the supreme Brahman. That realization was described in many ways and was comprehend actually by good thoughts and yogic concentration.

सर्वस्मात् परमः पुराणपुरुषो नारायणः श्रीप्रभुः
सर्वत्रापि समानदृक् सुविततः साक्षात्कृतात्मा बभौ॥
तुष्टावात्मनि मन्त्रदर्शनमुखात् पूर्णात्मकं पूरुषं
तत्त्वार्थान्वयतः प्रसिद्धिमुदगात् सूक्तं परं पौरुषम्॥२२॥246

The most excellent of all, and the most ancient Purusha Shreemannarayana, the Lord of Lakshmi, who has an impartial view in all places was the first who shown with realization. He within himself pleased the supreme Brahman through vedic hymns. That became famous in the world as ‘Purusha Sukta’ with philosophical import.

पुरुषसूक्ते ऋषेर्नारायणस्य परमपुरुषसाक्षात्कारोपवर्णनम्॥
“ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्॥
स भूमिं विश्वतों वृत्त्वाऽत्यतिष्ठद्दशाङ्गुलम्॥ (नारायणः ऋ. मं. १०/९०/१)
स भूमिं सर्वतस्पृत्वाऽत्यतिष्ठद्दशाङ्गुलम्॥ (शुक्ल यजुः सं. ३०/१)
सहस्रबाहुः पुरुषः सहस्राक्षः सहस्रपात्॥ (अथर्व सं. १९/६/१)

The description of realization by sage Narayan in Purusha Sukta.

The Adipurusha has thousand heads, a thousand eyes and a thousand feet. He enveloped the earth on all sides and went ten inches beyond. (Narayana 10/90/1).

He pervaded the earth and went beyond the ten inches (Sukla Yaj Sam. 30/1/)

The Purusha has thousand arms, thousand eyes and thousand feet.

पूर्णात्मा पुरुषः प्रचेतनतमः सन् सर्ववित् सर्वकृत्
पूर्णत्वेन सहस्रशस्ततमः सन् विश्वतः सर्वभृत्॥
शीर्षात्मैकपराच्छरीरमुखतः सन्दृग् विदासाक्षिकः
स्यात्  पादप्रगति प्रचेतनकृतेर्बाहुक्रियाशक्तिकः॥२३॥247

The full souled Purusha who is best of life givers, who is omniscient, omnipotent and who pervades the world entirely a thousand fold, will manifest himself in many forms through the head, the face, the arms and the feet to enable him to carry on the transaction of the world.

अत्र सहस्रशब्दः विश्वपर्यायः अनन्ततत्वबोधकः
“ विश्वतशक्षुरुत विश्वतों मुखो विश्वतो बाहुरुत विश्वतस्पात्॥
सं बाहुभ्यां धमति सं पतत्रैर्द्यावा भूमी जनयन् देव एकः॥ (ऋ. मं. १०/८१/३)
“ विश्वतश्चक्षुरुत विश्वतों मुखो विश्वतों हस्त उत विश्वतस्पात्॥
संबाहुभ्यां नमति सम्पतत्रैर्द्यावापृथिवी जनयन् देव एकः॥ (तै. यजुः. सं. ४/६/२/४)

Here the thousand has to be taken to mean many, indicating endlessness.

The one God generates the sky and the earth through his two arms as he has the eyes on all sides, faces on all sides, arms on all sides and feet on all sides. (Rg. Mandala 10 – taitt.)

विश्वात्मा प्रभवेत् स पूर्णपुरुषः सिद्धः सहस्रात्मकः
दृक्छक्त्यैव स विश्वचक्षुरुदितः सन् विश्वपाच्चिद्रुतेः॥
चिच्छक्त्याऽपि तु विश्वबाहुरुचितो विश्वक्रियाशक्तिभूः
चिद्योगात् सकलान्वयेन विततः सन् विश्वरूपो बभौ॥२४॥248

That full Purusha who is the soul of the universe manifests himself in many ways. By the power of his vision only the sun was born; by the movement of his mind he is many footed; by the power of his consciousness he is thousand armed; in him originates the power of creative activity; and by the yoga that consciousness he exists in all forms.

“ स भूमिं विश्वतो॑ वृत्वा,सर्वतस्पृष्ट्वा अत्यदिष्ठद्दशाङ्गुलम्”॥

He enveloped the earth and exceeded it by ten angulas.

भूमात्मा भगवान् स एव पुरुषः सन् पारमैश्वर्यतः
भूमिं स्वां सनवाङ्गसत्त्वमहतीं वृत्वाऽभितो॑ विश्वतः॥
पृत्वाऽर्न्तर्निजपूर्णसत्त्वकलया सो॑ऽनन्तसत्तो॑त्तमं
पूर्णं बिन्दुपदं दशाङ्गुलपरं सो॑ऽत्यध्यतिष्ठत् समम्॥२५॥249

The most venerable Purusha whose soul is very vast, envelops his own earth, on all sides, which is extensive with its vitality of its nine limbs, stood in the full central dot more than ten inches by his own vital internal lustre.

तस्य परमपुरुषस्य सार्वभौमविभूतिविलासोपवर्णनम्
“ पुरु॑ष ए॒वेदं सर्व॒ं यद्भू॒तं यच्च॒ भव्य॑म्।
उ॒तामृ॑त॒त्वस्ये॑शा॑नो॒ यदन्ने॑नाति॒ रो॑ह॑ति॥ (ऋ. मं. १०/२०/२)
पुरुषः० यद्भू॒तं यच्च॒भव्य॑म्॥ (इति शु. यजुः सं)
उतामृतत्वस्ये॑श्वरः॥ (अथर्व सं)

The description of the glory of the sovereignty of that Paramapurusha.

That Purusha, who is the Lord of immortality excels all that is past and future.

प्रज्ञानात् पुरुषः स एव परमः सन् निर्गुणः सद्गुणः
प्राज्ञः पूर्णगुणः प्रचेतनतमो विश्वैकसत्कारणः॥
प्राक् प्रत्यक्समचित्तमः स चरमस्त्रेधाऽऽत्मभावोत्तमः
प्रत्यक्षादपरोक्षतश्च परतः पूर्णः सदा सत्तमः॥२६॥250

He himself is the supreme Purusha who is at the same time visible and invisible (full of good qualities and without qualities) through special knowledge, who is full of merits, wisdom and life and who is the sole cause for the entire universe and who is even in front, at the back, at first and last and the best of the three fold thought and full on all sides both visible and not invisible.

पूर्णः सन् पुरुषोऽखिलं जगदिदं सद् वर्तमानं स्वयं
भूतं पूर्वमितश्च भाव्यमपरं तद् विश्वरूपान्वयम्॥
सेशानः परमामृतत्वपदभृत् सिद्धः परस्मात् परः
सोऽन्नेनाभ्यतिरोहितोऽत्रतनुभृज्जीवोऽन्तरात्माऽपरः॥२७॥251

That Purusha, being full, envelops this existing world that which exists in the past and which is going to be in future and mounts with food (the lowest form of the manifestation of the supreme soul) the highest pedestal of immortality.

सैषा तत्पुरुषस्य यॊगवितता विश्वा विभूतिः समा
त्रेधाऽभ्यूहितवस्तुतत्त्वनियता सत्सामरस्यॊत्तमा॥
त्रिष्वॆतेषु समाऽन्विता परतमा पूर्णा तुरीयाऽन्तिमा
त्रिभ्यॊऽतीतचिताऽऽस्थिताऽपरिमिता साऽनन्तसत्ताऽऽदिमा॥२८॥252

This is that extensive glory of that Purusha which has been elucidated by yoga, which is harmonious, best and which is three fold in its philosophical import. The fourth is the last which is full, most excellent, which is equal and even in all the three and which excels all three and goes beyond. It is unlimited and full of endless vitality and the first.

“ एतावानस्य महिताऽतोज्यायांश्च पूरुषः॥
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि॥ (ऋ. मं. १०/९०/३)
तावानस्य महिमा ततोज्यायांश्च पूरुषः॥
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि॥ (साम सं.)
तावन्तो अस्य महिमानस्ततो ज्यायांश्च पूरुषः॥
पादोऽस्य विश्वाभूतानि त्रिपाद् अंसि+अमृतं दिवि॥ (अथर्व सं. १९/६/३)

This is his glory; therefore he is the best Purusha, all the living beings are at his feet. He is three footed and immortal in heaven. (Rg. Man. 10/90/3)

His glory is that; from that the eldest Purusha all beings at his feet. He is three footed and immortal in heaven. (sam.samhita) (atharvana sam.)

एतावानिह् तस्य भूतिमहिमा ज्यायान् अतः पूरुषः
पादोऽस्यैव चिदात्मनो भगवतो विश्वानि भूतानि वै॥
अक्षय्यं प्रथितं त्रिपात् सदमृतं ज्योतिर्मयं दैवतं
वेद्यं तत्त्रितये पदे दिवि हितं सद्व्यापितत्त्वान्वितम्॥२९॥253

His glory is here this much and therefore the Purusha is elderly. All the living beings are the foot of the most venerable God. The immortal three feet of the Lord are without decay, famous, godly and lustre. They are known in heaven all pervasive and vital and beneficial.

अत्र गायत्र्या वाचा चतुष्पद्या सह चतुष्पात्पुरुषस्य साक्षात्कारेण दृष्टः सामरस्ययोगः उपनिषदुपदिष्टः॥
गायत्री वा इदं सर्वं भूतं यदिदं किञ्च, वागैव गायत्री, गायति त्रायते च, इत्यादि सैषा चतुष्पदा षड्विधा गायत्री, तदेतदृचाभ्यन्क्तम्। तावानस्य महिमा। त्रिपादस्यामृतं दिवि॥ इति॥ (छां. उ)

In this connection the yoga of harmony which is taught in the Upanishads and which is actually seen of the four footed Purusha by the word of Gayathri in four feet.

All this and the past is Gayathri. The word is Gayathri which sings and protects.

That Gayathri is four footed and is of six kinds. This is also corroborated by Rigvedic hymn "his glory is this and his three feet are in heaven, immortal".

गायत्री त्रिपदाऽत्र वाग्रसवती सा षड्विधा गीयते
गायत्यात्मनि पूरुषं स्वरवती सत्त्वेन तं त्रायते॥
स्वेनात्मेन चतुष्पदी प्रतिचिता पूर्णा तुरीयात्मना
सत्त्वं पादचतुष्ट्वतत्त्वनिचितं वाक्पूरुषैकात्मना॥ ३० ॥254

Here, the Gayathri of three feet with words full of wisdom is sung in six different ways; within herself, she sings the glory of the Purusha in proper accents and protects him by her strength. Being of four feet by her own consciousness and full by the fourth soul, her strength is supported by the four feet with the unity of speech and Purusha.

॥तत्र औपनिषदं वस्तुतत्त्वम्॥
अथ यदतः परोदिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु अनुत्तमेषूत्तमेषु, तद्यदिदमन्तः पुरुषे ज्योतिः, तद्यथा कर्णौ पिधाय निनदमिव नदथुरिव अग्नेज्वलत इव उपशृणोति, तदेतद् दृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति॥ (छां उ)

The philosophical import of the upanishadic thought.

That celestial light which is beyond this and shines on the surface of all the worlds, on the best and in worst, which is the light inside the Purusha like the sound which is heard with ears shut and like the burning fire exists – has to be worshipped as if it is seen and heard. Then only he is a man with eyes and ears.

यद् वै तत्र दिवः परं समुदितं ज्योतिः परं दीप्यते
यच्चान्तः पुरुषेऽपि तत् प्रतिहितं सर्वान्तरे चेततो॥
तत्त्वात् तत् परमं परानुवचनाद् ब्रह्मेति सम्पद्यते
तद् दृष्टं श्रुतमित्युपास्यमुदितं योगात् तदावेद्यते॥ ३१॥255

That light which is born beyond heaven and shines excellently and which is placed in the Purusha and activates all things in the world, is in fact the Supreme Brahman and has to be worshipped by saying "it is seen ", "it is heard". Then only it will be comprehended by yoga.

तत्र ब्रह्ममीमांसायां विमर्शितं निर्णीतं च वस्तुतत्त्वम्॥
ज्योतिश्चरणाभिदानात्। छन्दोऽभिदानात् नेति चेत् न तथा
चेतोऽर्पणनिगदात् तथाहि दर्शनम्॥
भूतादिपादव्यपदेशोपपत्तेश्चैवम्। उपदेशभेदात् नेतिचेत् नोभयस्मिन्नप्यविरोधात्॥
(ब्र. सू. १/१)

<u>The philosophical import which is discussed and decided in Brahma mimamsa.</u>

The light can be called a pada or a metre. If not, no. not so by saying that the mind has been offered as it shows. This so by proving with the pada of all animate things. Because of the different types of precept if it is said 'no' then it does not exist as there is no difference between the two.

ज्योतिस्तद् दिवि वै दिवः परमिति प्रत्येकशः संश्रितं
भिन्नं स्यादुपदेशभेदपरतः साक्षात् परोक्षात् स्थितम्॥
मैवं तत् प्रतिपद्यते समदृशा तत्रोभयस्मिन्त्समं
ब्रह्मेत्येव हि युज्यतेऽनुभवतो वस्त्वेकसत्त्वोत्तमम्॥३२॥256

That light is resorted to individually as in heaven or beyond heaven; it is different because of the differences in the methods of teaching; it exists both in the visible and invisible states; it cannot be obtained by an equal outlook, as both are the same. It is proper to call it as the one supreme Brahman as the best of vital things.

॥इति अष्टमी कला सम्पूर्णा॥
Thus ends the eighth Kala.

वेदमन्त्रदेवतादि संस्तुतौ प्रतीयते
वेद्यवस्तुपूर्णतत्त्वमान्तरं प्रमीयते॥
दैवतेन्द्रपूरुषात्मसंस्तुतिः सुधीयते
दैवरातवाक्स्तुताऽऽत्मयोगसत्सुधायते॥८॥

The prayer of Indra, Purusha and Brahman composed by Maharshi Daivarata deals with the praise of vedic hymns and their deities and point out the differences between the object to be known and the full philosophy and is the nectar of yoga of realization.

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॥अथ नवमी कला॥

॥अन्येषामपि महर्षीणां अन्यान्यप्रकारेण॥
॥परवस्तु साक्षात्कारेण वेदमन्त्रदर्शनम्॥
॥प्रत्यङ्देवानां विशः प्रत्यङ् उदेषि मानुषान्॥
प्रत्यङ् विश्वं स्वर्दृशे॥ (काण्वः प्रस्कण्वः - ऋ. मं. १/५०/५)
" अग्ने विश्वतः प्रत्यङ् असि त्वम्॥ (ऋ. मं)

The ninth chapter.

The vedic hymns of other great sages by the realization of supreme being in different ways.

You have entered the god's inwards; you rose inwardly in men and you have entered the entire universe inwardly.

Oh! Agni, you are inwards on all sides

प्रस्कण्वस्तपसा ददर्श परमं प्रत्यग्दृशा सत्त्ववान्

प्रत्यञ्चं सकलान्तरं समदृशा साक्षात्कृतेरात्मवान्॥
प्रत्यक्षादिव संस्तुवनत्स्ववचसा ऋङ्मन्त्रसत्त्वान्वयात्
प्रत्यर्थेऽभ्युदितं हि सूर्यममृतं सम्बोधयत्युच्चयात्॥१॥257

The sage Praskanva who is full of spiritual strength saw, by interior vision, through penance, the Supreme Being who is in the interior of everything by a well-balanced vision, for realization, as if he was praising in his presence by hisownwords composed in accordance with the spirit of the hymn of the Rigveda. In every act he loudly invokes the immortal sun god who has arisen.

प्रत्यङ्ज्यौतिषदेहिनां दिविषदां सिद्धः परश्चेतनः
प्रत्यङ् सोऽत्र सचेतनोऽयमुदितो मर्त्येषु चान्तस्वनः॥
प्रत्यङ् विश्वमचेतनं जगदिदं व्याप्यस्थितो व्योमनि
प्रत्येति प्रतिवस्तुषु प्रति ततः सन्त्सामरस्यात्मनि॥२॥258

The Supreme Being who is the life giver is in the interior of gods who have lustrous bodies; he also exists in the men inwardly full of activity; he stands in the sky pervading internally this entire universe which is inanimate and then he ultimately harmoniously approaches in all things.

“ एकः सुपर्णः स संमुद्रमाविवेश
स इदं विश्वं भुवनं विचष्टे॥
तं पाकेन मनसाऽपश्यमन्तितः
तं माता रेळ्हि स उ रेळिह मातरम्॥
(एक एव सुपर्णः प्रचेतनः आत्मा) (ऋक्. मं. १०/११४/४)

“One bird entered the ocean. That moves throughout the universe. I saw it very near with a ripe or mature mind. The mother loves him and it loves mother” only the other bird activates.

एकः सन् स सुपर्ण आत्मवचनः सञ्चेतनः केवलः
सोऽनेकैकरसात् समुद्रवदिदं चित्त्याऽऽविवेशाखिलम्॥
सैवेदं भुवनं समग्रमुदितं दृष्ट्या विचष्टे स्वयं
तं पक्वेन हृदाऽन्वपश्यममृतं स्वं चान्तरात्मान्वयम्॥३॥259

Being one, that bird with his own speech giving life, entered the entire universe like the ocean from many rasas. Therefore this universe was born and says it himself by vision. I saw him who is immortal with a mature mind within himself.

तं माता हृदि वाक् पराऽऽत्मनिरतं प्राणं सुतं लेढि वै
सोऽप्यन्तर्निजमातरं रसनया लेढीह मात्रात्मिकाम्॥
तावन्योऽन्यमिहान्तरे स्वरसतो लीढः स्वयं योगतः
तत्साक्षात्करणात् सदा समरसात् तृप्येत् सुहृद्योगतः॥४॥260

The sacred speech who is the mother loves him who is her life breath and who is devoted to her; he too on his part shows devotional affection to her who the mother is. Both of them regard each other with mutual association and that will end in satisfaction by a harmonious union of the hearts, by realization.

द्वौ सुपर्णौ सचेतन प्रचेतनसत्त्वानौ
अशनानशनगुणौ जीवात्म परमात्मानौ॥
" द्वा सुपर्णा सयुजा  सखाया
  समानं वृक्षं परिषस्वजाते॥
  तयोरन्यः पिप्पलं स्वाद्वत्ति
  अनश्नन् अन्यो अभिचाकशीति॥ (दीर्घतमाः ऋक्. मं. १/१६४/२०)

Two birds with vitality full of animation and the super animation are the jeevatma and paramatma. Their qualities are one in indulging in eating and the other fasting.

Two birds which are together and are friends, embrace a common tree. One of them eats the sweet Pippala fruits and the other merely cries without eating.

चित्त्याऽऽत्मैकगुणौ प्रचेतनतमौ द्वौ तौ सुपर्णौ समौ
चित्सत्त्वात् सयुजौ समानसदनौ सक्तौ सखायाविमौ॥
एकं वृक्षमिदं शरीरमखिलं विश्वं समाप्तौ पदं
तत्त्वानां त्रितयं समान्वितमिदं सत्यैकसत्तास्पदम्॥५॥261

Similar in their powers of knowledge and full of intelligence those two birds which are equal friends and together in their intellectual vitality have occupied this tree called the body and entered place which is the entire universe with the trinity of philosophical tenets and the place of truth only.

भोक्ताऽन्यः स शरीरभाक् समुदितः सोऽन्यस्त्वभोक्ता स्वयं
द्रष्टा केवलमेव नित्यमखिलं चित्त्याऽभिचष्टेऽचलम्॥
भोग्यं विश्वमिदं तटस्थमुभयोः प्रत्यक्षवृक्षोपमं
साक्षाद् दीर्घतमाः प्रपश्यति महान् प्रज्ञानचक्षुः समम्॥६॥262

One of them was enjoying with a body while the other was fasting. The seer says by the power of his knowledge that everything is permanent and steady. The enjoyable universe is like a tree on the bank for both. The great sage Dirghatama who has a keen intellectual eye sees everything equal actually.

यः साक्षादपरोक्षतश्च परतः सिद्धः परोक्षात् सतः
तेष्वेतेष्वपि संहितः सममनुस्यूतः स पूर्णः स्वतः॥
त्रिभ्यो भिन्न इहाप्यभिन्न इव सन् आस्ते तुरीयः समः
तत्त्वैस्तैस्त्रिभिरन्वितः स्वयमयं सन् पूर्णबिन्दूत्तमः॥७॥263

He who is actually realized in the most excellent not invisible state and the existing invisible who is placed in all these and interspersed harmoniously and is by nature full, who, even though different from the three, is as though not different from them and is the well balanced fourth and who is followed by the three tattvas is the best of full bindus.

एवमॆव तादृशॆन यॊगयुक्तॆन अन्तस्तपसा सत्यवस्तुतत्त्वसन्दर्शनॆन
इदानीमापि साधकः तादृशीमॆवानुभावपदवीं प्रतिप्रभवति॥

In this manner the sadhaka (the person who wants to attain realization) by the sight of philosophy of real things through the internal penance coupled with that kind of yoga, even now he is capable of reaching that state of glory of effulgence.

एवं दीर्घतमा इवैव तपसा सन् यॊगयुक्तः सदा
भावं भावमनुप्रसन्न मनसा सर्वात्मह्रृत्संविदा॥
सॆदानीमपि तादृशॆन महसा भूयान् महान् स्यान्मुदा
सॆन्द्राशीर्भुवि सत्यमन्त्रवचसा सत्या बभौ सर्वदा॥८॥264

In this manner a person who is always with yoga will see, through penance, like the sage Dirghatamas with a clear mind n every stage of mental excitement (the supreme being whole heartedly, even now shining with a similar glory and will be with pleasure in this world with the words of true hymns, along with the blessing of Indra.

॥त्रयः सुपूर्णाः सुचेतनात्मनः॥
॥चैतन्य ज्योतिः किरणास्ते त्रयः केशिनः॥
“ त्रय॑: के॒शिन॑: ऋतु॒था विच॑क्षते
संवत्स॒रे व॑पत॒ एक एषाम्॥
विश्व॒मेको॑ अ॒भिच॑ष्टे॒ शचीभि॒:
घ्राजि॒रेक॑स्य ददृशे॒ न रू॒पम्॥ (दीर्घतमाः ऋक्. मं. १/१६४/४४)

Three birds which are full of inspiration and life. The people with the heir see the universe according to season. During the year one of them sows the seed; another sees the entire universe with his rays and the third moves without its form being seen.

व्योमान्तर्हितचेतनात्मपुरुषाः प्रत्नास्त्रयः केशिनः
ज्योतिश्चित्किरणाभ्युदीर्णवपुषः पूर्णाः पराकाशिनः॥
दृष्ट्या प्रत्यगुदीर्णयाऽऽत्ममहसा प्रज्ञानचक्षुर्धिया
दृष्टा दीर्घतमः सुदीव्यतपसा प्राञ्चः सुपर्णास्त्रयः॥९॥265

Three hoary, hairy persons whose power is hidden in the sky who are full of resplendent, whose bodies are manifested by the rays of light of knowledge, who are like three ancient birds are seen by a vision through the shining penance of Dirghatamas which is self-luminous and by the eye of knowledge and wisdom.

दिव्यास्तेे ऋतुयोगतः प्रगतितः पश्यन्ति विश्वं परे
तेष्वेको वपतेऽवनेऽग्निरवनौ बीजं निजं वत्सरे॥
एकोव्योम्नि शचीभिरात्मचितिभिर्विश्वं विचष्टेऽर्यमाः
एकस्यात्रगतिः प्रवाति मरुतो रूपं तु नो दृश्यते॥१०॥266

Those three celestial beings see the universe by the association with the seasons and by virtue of their extraordinary movement. One of them, namely, fire, sows the seed in the earth in the course of the year; another viz. the Sun-God shines in the sky with his powerful rays and sees the universe and the third viz. the wind blows, but its form is not seen.

॥केशिनस्ते ज्योतिरात्मनः॥
" केश्याऽग्निं केशी विषं केशी बिंभर्ति रोदसी॥
केशी विश्वं स्वर्दृशे केशीदं ज्योतिंरुच्यते॥ (वातरशनाः ऋ. मं. १०/१३६/१)

<u>Those three hairy persons are luminous.</u>

One of them bears the fire god, another bears the earth and the sky, the third pervades the universe and that is why this kesi is called light.

केशी केवलचेतनः परतमः शेतेऽत्र के व्योमनि
स्वः स्थोऽग्निं च बिभर्ति सोऽवनिपदे सोऽपोऽन्तरिक्षात्मनि॥
स द्यावापृथिवी बिभर्ति भुवने द्रष्टुं परं युज्यते
केशीदं भुवनत्रयादपि परं चिज्ज्योतिरेवोच्यते॥११॥267

One kesi, (the hairy person) who is the best and who is the only inspirer lies down in the sky. Being in the heaven, he bears the fire god, being on the surface of the earth with the sky pervading it he bears the earth and the sky in this universe. It is but proper that I should see him. This kesi is beyond the three world and is called the "light of knowledge".

॥अथर्ववेदेतु ते त्रयः सुपर्णाः संस्तुताः श्रूयन्ते॥
" त्रयः पोषास्त्रिवृति श्रयन्तां
अनवत्तुपूषापयसाघृतेन॥
अन्नस्यभूमा पुरुषस्य भूमा
भूमापशूनां त इहश्रयन्ताम् (अथर्व सं. ५/२८/३)

It is found that these three birds are praised in the atharva veda.

May the three guardians take shelter under the three coverings may the sun god anoint with ghee and milk. Let them take shelter under the wealth of food, man and wealth of cattle.

पूषाणास्त्रिवृतिश्रितास्त्रिभुवनॆ पॊषाः श्रयन्तां त्रयः
पूषाऽसौ सकलान्यनक्तु तपसा तॆजॊजलान्नाश्रयः॥
भूमाऽन्नस्य च पॊषणाय जगतां भूमा पशूनां श्रिया
भूयान्त्सन् पुरुषस्य तॆ तनुभृतॊ भूयः श्रयन्तां धिया॥१२॥268

May the three guardians taking shelter under the three coverings protect the universe. This sun, by his penance or light anoint with water, food and fire, so that all the worlds may be nourished by food and the animals may be full of glory. Those living beings will then be able to take shelter under the glory of this Purusha.

“ त्रयः सुपर्णास्त्रिवृता यदायन् एकाक्षरमभिसंभूय शक्राः
प्रत्यौहन् मृत्युममृतॆन साकमन्तर्दधाना दुरितानि विश्वा॥ (अथर्व. सं. ५/२८/८)

The three birds with good wings and three surroundings and called Indras have enveloped that single imperishable thing and have removed the fear of death with nectar after destroying all the sins. (atharva sam. 5/28/8).

चिद्यॊगात् त्रिवृताः सुदिव्यपुरुषाः सिद्धाः सुपर्णास्त्रयः
सत्यैकाक्षरसत्त्वपूर्णवपुषः सम्भूय सत्ताधियः॥
प्रत्यौहन् अमृतॆन साकमभयॆनाप्तं च मृत्युं भयं
प्रत्यायन्त्स्वचिता च सर्वदुरितान्यन्तर्दधानाः स्वयम्॥१३॥269

The three celestial beings, with three coverings, who have achieved their desires by the yoga of consciousness have enveloped one imperishable truth, have removed the fear of death by nectar and have themselves destroyed all the sins.

“ त्रयः सुपर्णा उपरस्य मायू नाकस्य पृष्ठे अधिविष्टोऽपि श्रिताः ।
सुर्गालोका अमृतेन विष्टा इषमूर्जं यजमानाय दुह्राम् ॥ ( अथर्व.सं.१९/४/४ )

The three birds occupy the space on the surface of heaven above the universe. The heavens full of nectar give to the performer of the sacrifice all prosperity and desires. (Atharva Sam. 18/4/4)

ऊर्ध्वास्ते परविष्टपिस्वसदने नाकस्य पृष्ठे श्रिताः
देवास्ते त्रितयास्त्रयस्त्रिभुवने सर्वे सुपर्णाः श्रुताः॥
स्वर्गास्तेऽप्यमृतेन दिव्यमहसा विष्टाश्च लोकाः समाः
सर्वेषामिषमूर्जमात्मसहसा नित्यं दुहन्तां समाम्॥१४॥270

Those three gods, who are known in the three worlds as birds occupy the space on the surface of heaven above the universe. All those heavenly worlds full of nectar always give happiness and prosperity to all.

“ त्रयः सुपर्णाः परियन्तिकेशिनः त्रीणिरजांस्यधितिष्ठन्ति नित्यम्॥
तिसृभिः प्रचेतयन्ति विश्वं वाग्भिः त्रिभिस्ते वरेण्याः करणैश्छन्दोभिः॥

These three birds with hair come and always occupy three worlds; they animate the universe with the three metres which are the instruments.

ज्योतिष्केशिन आत्मचित्तिकिरणा दिव्याः सुपर्णास्त्रयः
चिद्योगात् परियन्ति ते त्रिभुवनान्यास्वाऽधितिष्ठन्ति ते॥
वाग्भिस्ते प्रतिचेतयन्ति तिसृभिर्विश्वं स्वधीवृत्तिभिः
छन्दोभिः करणैरृगादिकिरणैर्वेदैर्वरेण्यास्त्रिभिः॥१५॥271

The three celestial birds with lustrous hairs and self-illuminant rays come to these three worlds by the yoga of their conscience. By three words full of intelligence, they animate the universe and by vedic hymns they enlighten the people.

शास्त्रे तद् विहितं त्रिशब्दवचनं बह्वर्थसंसाधकं
शस्तं तत् सदनन्तवस्तुवचने भूमार्थसंबोधकम्॥
प्रत्यञ्चीह सचेतनात्मकलयाऽनन्ताः सुपूर्णाः समाः
तेऽहम्प्रत्ययसत्त्वचिद्विमलयावेद्याः समस्तां समाः॥१६||272

The word with three sounds which is capable of many interpretations, is prescribed in the sastras is praised in the endless vocabulary of things and is capable of presenting in the glorious meaning or purpose. They could all be comprehended as endless and equal in the philosophical by the art of self-revelation.

वस्तुतः एकस्यैव सतः तस्य सुपर्णात्मनः
नामरूपादियोगेन बहुधाभावेन कल्पनादिश्रवणम्॥

" सुपर्णं विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति॥
छन्दांसि च दधतो अध्वरेषु गृहान्त्सोमस्यमिमते द्वादश॥ (सग्घ्रिः ऋक्. मं. १०/११४/५)

Really there is only one Supreme Being. By name and form it exists countless shapes and thoughts.

The sages imagine the one existing supreme Brahman in many words and imagine various names and forms. They recite the vedic hymns in sacrifices in order to understand the yoga of the heart and by their heart they measure the twelve houses of the moon.

एकं सन्तममुं सुपर्णममृतं विप्राः परे वेदिनः
वाग्भिस्तं परिकल्पयन्ति बहुधा नाम्ना स्वरूपादिना॥
छन्दांसि प्रतिबोधितुं च दधतो यज्ञेषु हृद्योगिनः
सोमस्य स्वहृदा गृहांश्च मिमते ते द्वादशस्वात्मनः॥१७॥273

औपनिषदं त्रिसुपर्णवस्तुतत्त्वम्॥
" त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात्। ब्रह्महत्यां वा एते घ्नन्ति। ये ब्राह्मणास्त्रिसुपर्णं पठन्ति। ते सोमं प्राप्नुवन्ति। आसहस्रात् पङ्क्तिं पुनन्ति॥ (महाना. उ. )

The upanishadic philosophy of three suparnas.

The three suparnas should be given to a Brahmin without his asking for them; they will remove the sin of Brahmahatya. Those Brahmins who read the hymns of the three suparnas they will purify more than a thousand lines and they will get soma or moon.

वेदे तत् त्रिसुपर्णतत्त्वमुदितं पूर्णं परस्यात्मनः
दद्यान्नित्यमयाचितं समुदितं तद् ब्राह्मणायार्थिने॥
सद्योगात् तदुपासनाच्च पठनाद् ब्रह्मादि हत्यादितः
सद्यः स प्रति मुच्यतेऽत्र दुरिताद् अज्ञानमोहादितः॥१८॥274

The philosophy of the suparnas has been completely described in the Vedas; this should be taught or given away to Brahmin without asking for it. By meditating on it, or by reading a person will at once be freed from the sin arising out of a Brahmin's murder or by ignorance or illusion.

भूत पूर्वस्य राजर्षेः गायत्रीमन्त्रयोगेन तपसा आविर्भूतस्वरूपस्य
ब्रह्मर्षेः विश्वामित्रस्य आत्मसाक्षात्कारेण सिद्धं ऋङ्मन्त्रदर्शनम्॥

By the penance or yoga of the Gayathri hymn, the philosophy of the Rig vedic hymn as revealed by self-realization to the great Brahmarshi Vishwamitra.

राजर्षिः परतेजसेन्द्रसहसा जातः सुतो गाथिनः
राजन्यः स्वसुवीर्यसत्त्वमहसा सम्राट् समर्थोऽर्थिनः॥
ब्रह्मर्षिः स बभूव दिव्यतपसा ब्रह्मात्मसाक्षात्कृतेः
विश्वामित्रमुनिर्ददर्श परमं मन्त्रं स्वभूत्त्योत्कृतेः॥१९॥275

The great royal sage Vishwamitra, the son of Gadhi, who was a kind and capable Kshatriya, became a Brahmarshi by his wonderful penance and saw the vision of excellent Gayathri mantra by his own experience for the purpose of Brahmasakshatkara.

तन्मन्त्रदर्शनम्।आत्मसाक्षात्कारानुदर्शनम्॥
“ अ॒ग्निर॑स्मि॒ जन्म॑ना जा॒तवे॑दाः घृ॒तं मे॒ चक्षु॑र॒मृतं॑ म आ॒सन्॥
अ॒र्कस्त्रि॒धातू॒ रज॑सोवि॒मानः॑ अज॑स्रो घ॒र्मो॑ ह॒विर॑स्मि॒ नाम॑॥
(विश्वामित्रः ऋक्. मं. ३/२७/७-९)
अ॒ग्निर॑स्मि० आसन्॥
त्रि॒धातु॒र॒र्को॑रजसोवि॒मानः॑ अज॑स्रं॒ ज्योति॑र्ह॒विर॑स्मि॒ सर्व॑म्॥ (साम. स्वं)

<u>The vision of that mantra and the analysis of self-realization.</u>

I am fire known by birth as Jataveda and ghee and nectar are my eyes. I am the sun god who manifests himself in three forms – I am always that heat of summer and I am all offerings – the Havis. (Vishwamitra Rg. Mantra 3/27/7)

प्राज्ञः सन् अहमग्निरस्मि तपसा सञ्ज्ञातवेदाः स्वयं
प्रादुर्भूतपरस्वरूपमहसा तज्जन्मनाऽऽत्मान्वयम्॥
तेजो मे घृतमेव तद्घृणिमहश्चक्षुर्जगच्चाक्षुषं
सोजस्वीन्द्र स सोमसत्त्वममृतं दिव्यं ममास्येऽर्चिषम्॥२०॥276

I am fire the wise and by penance born out of myself I am born out of glory which is in the form of Parabrahman. My genealogy is by that birth. My lustre is ghee only and the pencils of the rays are my eyes. The lustre of the sun, the glory of Indra and the moon and the flame in my mouth is the celestial nectar.

अर्कः सोऽन्तरहं त्रिपात् त्रिजगतां सत्त्वं मिमानोऽर्चिषा
घर्मोऽजस्रतमो महान् अभितपस्तेजोमयोऽन्तस्त्विषा॥
हव्यं विश्वमिदं सुभोग्यमुदितं सर्वोऽहमस्मि स्वयं
ज्योतिस्तत् परमं ह्यजस्रममृतं भोक्तृस्वरूपान्वयम्॥२१॥277

I am internally the sun god with three feet and the vitality of the three worlds and I despite the dense darkness always by the heat and by the inherent light I am lustrous. I am everything and the offering of the havis is this entire universe which is fit for enjoyment. The light that emanates is the nectar.

“ त्रिभिः पवित्रैरपुपोध्यर्कं
हृदा मतिं ज्योतिरनु प्रजानन्॥
वर्षिष्ठं तन्नमकृत स्वधाभिः
आदिद्द्यावापृथिवी पर्यपश्यत्॥ (ऋ. मं. ३/२७/८)

After having seen the sun god by the then sacred lights through the heart and having known that light by the heart, he realized the everlasting being by vedic hymns and saw the oneness of the earth and heaven.

ज्योतिर्भिस्त्रिभिराससाद हृदयादर्कं पवित्रैः सदा
ज्योतिस्तत् परमं हृदाऽऽत्मनि मतिं सोऽनुप्रजानन् मुदा॥
वर्षिष्ठं रमणीयमन्तरकरोद् वाग्भिः स्वधाभिः समं
तत्साक्षात्करणादपश्यमहमा द्यावापृथिव्यौ समे॥२२॥278

I reached the sun god through my heart by the three sacred lights; I understood that excellent light within myself with pleasure. I then realized that beautiful and eternal being by vedic hymns and the heaven and the earth as one.

“ शतधारमुत्समक्षीयमाणं
विप्रश्चितं पितरं वक्त्वानाम्॥
मेळिं मदन्तं पित्रोरुपस्थे
तं रोदसी पिपृतं सत्यवाचम्॥ (ऋ. मं. ३/२७/९)

The father of words who is an expert, who never decays and who manifests hundred fold is realized by yoga. This word which is called ‘Meli’ will please the parents and fills the heaven and earth with truth.

सानन्तं शतधारमान्तरचिते रक्षीयमाणं सदा
सद्योगेन विपश्चितं च पितरं वाचा धियां संविदाम्॥
“मेळि” वाचमिमां मदन्तमखिलां पित्रोरुपस्थे हृदा
ते सत्त्वैरिह रोदसी सुपिपृतं तं सत्यवाचं मुदा॥२३॥279

The father of words, intellects and knowledge who is an expert, is eternal, endless and never decays and manifests in hundreds of ways is realized by yoga. This word which is called ‘Meli’ please the parents and fills the heaven and earth by vital powers.

स्वात्मानं ह्यपरोक्षमान्तरतमं साक्षात्कृतं संविदा
तुष्टावात्र परोक्षवत् स्तुतिरियं तादात्मसत्त्वान्मुदा॥
सोपाध्याय परा समास्तुतिरिति प्रत्यायनादूचिरे
सा स्वाध्यायपरा प्रमामतिरिति प्राज्ञाः परे मेनिरे॥२४॥280

This prayer adores him, who is one’s own self in the not invisible state, who is in the innermost recess of heat and who is realized by knowledge, as if he is invisible. All people with the priests said with confidence that it is an equal prayer; whereas the wise thought that it is a vedic hymn to measure the intellect.

साक्षात्कृतात्मानां तत्परमानन्दरसानुभावेन समुदितम् सामगानानुश्रवणम्॥
“एतत् साम गायन् आस्ते। हाउ हाउ हाउ ।
अहमन्नम् ३। अहमन्नादः ३।अहं श्लोककृत् ३।
अहमस्मि प्रथमजा ऋतस्य। पूर्वं देवेभ्यो अमृतस्य नाभिः।
यो मा ददाति स इदेव मावाः ३। अहमन्नमन्नमदन्तमद्मि।
अहं विश्वं भुवनमभ्यभवम्। सुवर्नज्योतीः॥ (साम्. तै. भृग्)

<u>The hymn of the samaveda which arose as a result of the experience of joy of those realized souls.</u>

This is the hymn which is sung as follows: - Ha; Vu; Ha; Vu; Ha; Vu.

I am food; I am the eater of the food, I am the composer of shlokas. I am the first born of Rita. I am the marvel of nectar before the gods were born. He who gives protects me. I am food and eat him who eats food I envelop the entire universe and the celestial lights.

साक्षात्कारवतां प्रसादहृदयात् सत्सौमनस्यात् पुनः
साक्षाद् वाङ्मुखतो निजानुभवदं तत्सामरस्यात्मनः॥
साक्षीष्टं हृदिसामगानरसदं योगेन संश्रूयतां
साक्षिण्येव सदा मुदा विरमतां वाचा प्रतिश्राव्यताम्॥२५॥281

From the blessed heart and good mind of those who have realized, the real experience of equality and harmony actually flowed in the form of words. To those who listen by yoga the beauty of the samavedic hymns is an example on hand. Let those who make other listen to those hymns always rest with pleasure in the witness itself.

सत्योऽस्मीह ऋतात्मनः प्रथमजः सन्त्सौमनस्यात्मनः
देवेभ्यो दिवि पूर्वमप्यदितिजो ज्योतीरसैकात्मनः॥
सोऽहं सन् अमृतस्य नाभिरभयं सर्वैकभावास्पदं
यो मामत्र ददाति सन्दृशमिमं तं मां स एवान्ववत्॥२६॥282

I am truth, the first born of Rita (cosmic order) in heaven even before the gods were born. The sun the source of light is the son of Aditi. I am the marvel of nectar and fearless and the central place of all feelings and thoughts. He who gives this aspect of truth protects me.

अहमन्नमन्नमदन्तमह्निन॥
सोऽहं भोग्यमिहान्नमात्मरसदं भोक्ताऽप्यभोक्तैव सन्
सिद्धः सोऽन्नमदन्तमप्यतितरामद्मीह नित्यं वसन्॥
भोक्तॄनामपि देहिनामिह सतां जीवात्मतां तन्वतां
भोक्ताऽहं तदभोक्तृसत्त्वसमतां प्राप्तः परात्मन्वताम्॥२७॥283

I am food; I eat him who eats food.

I am the enjoyer here of food which is fit to be eaten and which gives the juice of self-knowledge. I have achieved success and always live to eat him who eats food. I am the enjoyer among those who are good enjoyers and who make the jeeva and the self as one and have attained the state of identity between the enjoyer and non-enjoyer.

दृग्-दृश्य-द्रष्टृरूपेण त्रिपुटीपरेण
त्रयाणां तेषां सामरस्येन साक्षात्कारानुश्रवणम्॥
“ सुसुन्दृशं त्वा वयं प्रतिं पश्येम सूर्य।
विपंश्येम नृचक्षसः॥ (चक्षुः सौर्यः - ऋक्. मं. १०/१५८/५)

By the three fold form of the vision, the object to be seen and the seer of self-realization can be attained by treating them all equally.

Oh! Sun god, we look upon you who possesses a bright vision as we cannot see them with human eyes.

The Sun God is the eye of the world.

सूर्यात्मा स सुसन्दृगेव परगः सञ्चेतनः केवलः
सूर्ये सोऽन्तरितः परोक्षचरमो द्रष्टा स्वयं निष्कलः॥
सूर्योऽसौ दिवि दृश्यते बहिरिह प्राचीतु दृक्चान्तरा
सर्वात्माऽयमहन्दृशा प्रतिचितः प्रत्यञ्चि सञ्चेतते॥२८॥284

The sun is the soul and most excellent vision who animates the life on the earth. In the sun god, that invisible Sun, he without luster emerges. This sun is seen in the heaven in the east. Being illuminated by that vision the inner eye of the seer opens out.

दृग्-दृश्य-द्रष्टृपरं त्रिपुटी तत्त्वम्॥
स्वान्तर्दृग् विदिता परः स पुरुषो द्रष्टाऽत्र दृश्यं महः
सामस्त्यात् त्रिपुटीमुखात् परतमं सद्दर्शनं तन् महत्॥
दृश्योऽसौ दिवि चेतनात् समुदितः सूर्यो दृशा वीक्ष्यते
दृष्टाऽन्तर्निहितः परः सवितृगो दृग् दर्शने शिक्ष्यते॥२९॥285

<u>The philosophy of the trinity namely vision-object (to be seen) and the seer.</u>

The inner vision is known, the seer is that Supreme Being and the objective to be seen is that resplendence. From the face of this entire trinity the sight of that great thing which is par excellence takes place. In the sky the sun born out of life is seen by a vision which is replaced inside and trained in seeing.

यः पृथिव्या तिष्ठन् पृथिवीमन्तरो यमयति, यं पृथिवी न वेद यस्य पृथिवी शरीरम्, एष ते आत्मा अन्तर्याम्यमृतः, इत्यधिभूतम्, यः आदित्ये तिष्ठन् आदित्यमन्तरो यमयति इत्यादि इत्यधिदैवतम्, यः वाचि तिष्ठन् वाचमन्तरो यमयति इत्यादि इत्यध्यात्मम्॥ (बृ. उ)

<u>One who moves inside.</u>

He who is in the earth and different from it controls it. But who the earth does not comprehend; the earth is the body. This is the soul which is immortal and moves inside. This is the philosophy of material beings. He who is in the sun god and different from it controls it etc. is the philosophy relating to the deities. He who is in the word and different from it controls it etc. is the philosophy relating to the self.

योऽन्तस्तिष्ठति भौतिकेषु सफलेष्वात्मा पृथिव्यादिषु
ज्योतिष्मान् अधिदैवतेष्वदितिजेष्वादित्यदेवादिषु॥
योऽन्तर्वाक्प्रमुखेषुधीन्द्रियपरेष्वाध्यात्मिकेष्वान्तरः
सोऽन्तर्याम्यखिलस्य संयमनतः सत्यामृतात्मा परः॥३०॥286

He who is in all material things starting from the earth; he who is in all gods commencing with Sun god born out of Aditi; he who is in all speech and senses like the mind and intellect; he is the supreme being who is true and immortal and moves in the interior of all things.

यस्तिष्ठन्त्सकलेषुतान् यमयति स्वान्तर्यचिच्छक्तितः
यस्येदं सकलं शरीरमुदितं सर्वेऽपि यं नो विदुः॥
सर्वेषामपि चेतनान्तरतमो नित्यं नियन्ता स्वयं
सोऽन्तर्याम्यमृतः परः प्रभवति प्राज्ञः समस्तात्मनाम्॥३१॥287

He, who, existing in all things controls them by his internal animating power; whose body is all this, and whom all do not know, who is the life giver of all and who is himself the controller of all; he is the supreme omnipotent and omniscient Lord of all.

अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात्॥ (ब्र. सू. १/२/१८)
अन्तर्याम्यधिदैवतादिषुततो ब्रह्मैव पूर्णं परं
तद्धर्मव्यपदेशतो नियमनाच्चिच्छक्तितः शासनात्॥
सर्वेषां जगतां सतां दिविषदां जीवात्मनां देहिनां
स्वातन्त्र्येण समीशनात् प्रभवतो ब्रह्मात्मता सर्वथा॥३२॥288
इति नवमी कला सम्पूर्णा॥

The philosophy of the spiritual.

The full supreme Brahman in all spiritual things controls and rules all things in all the worlds of gods, men and animals independently as he is certainly the moving interior force.

Thus ends the ninth chapter.

प्रत्यगात्मसत्त्वतः समस्तवस्तुषूर्जितो
दैवतेषु मानवेषु भौतिकेषु चार्चितः॥
दैवतात्महृत्सुपर्णचेतनेषु तर्पितो
दैवरातहृत्प्रगीर्णयोगचित्सुधार्पितः॥९॥

The nectar of yoga of realization sung by Brahmarshi Daivarata, is full of the vitality of the supreme being which exists in gods, men and animals and animates them by moving internally.

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# ॥अथ दशमी कला॥

## ॥जागृतिसत्त्वयोगविद्या॥

सञ्जागृतेरात्मनि योगविद्या
संज्ञामतामात्मचिताऽनवद्या॥
संज्ञादिसङ्केतगुणाऽनुवेद्या
संज्ञानतो जागृतये निवेद्या॥१॥289

<u>The tenth chapter.</u>

<u>The yoga vidya of the vitality of the awakened forces.</u>

The spotless yogavidya of self-awakening can be understood by symbols and characteristics by those who are stupid of self-knowledge, and has to be described for awakening.

सञ्जागृयात् सन्ततमात्मबोधतः
संज्ञायतां वस्तु परं प्रबोधतः॥
संसाद्यतां स्वे हृदये प्रसादतः
सम्पद्यतामात्मपदं प्रमाणतः॥२॥290

One should awake always by self-knowledge; the Supreme Being can be recognized only by superior knowledge. In one’s own heart let it be obtained by clarity of thought; let the self-realization be earned by proof.

॥अस्मिन् अर्थे ऋङ्मन्त्रवर्णोपदेशः॥
“ यो जागार तमृचः कामयन्ते
यो जागारतमु सामानि यन्ति॥
यो जागारतमयं सोम आह
तवाहमस्मि सख्ये न्योकाः॥ (काश्यपः अवत्सारः ऋक्. मं. ५/४४/१४)

<u>In this context the instruction of Rig vedic hymn</u>

The rigvedic hymns desire him who is awake; the samavedic hymns approach him who is awake; to him who is awake soma says. I am yours and remain in your friends. (kashyapa avatsara man. 5/44/14)

जागर्ति यो नित्यमतन्द्रितो मुदा
जानन् वरीवर्ति नियन्त्रितो हृदा॥
ज्ञप्तेर्धियां जागरणात् स्वसंविदा
ज्ञाताऽऽत्मसाक्षात्कृतिमेति सर्वदा॥३॥291

He, who is always alert with pleasure and exists controlled by his heart, obtains at all times self-realization by his own knowledge.

वाञ्छन्त्यृचस्तं हृदि जागृवांसं
सामानि यान्त्यात्मनि तास्थिवांसम्॥
वेदाः स्फुरन्त्यन्तरनुस्फुरन्तं
देवाः स्मरन्ति प्रति सस्मरन्तम्॥४॥292

Rigvedic hymns describe him who is awake in his heart and similarly the samvedic hymns go to him who is self-controlled. The Vedas flash to him who experiences inner flashes and gods remember him who remembers them.

सौम्यौ मनस्वान् हृदि सौमनस्यः
सञ्जागृवांसं प्रति सोम आह॥
नित्यं तवाहं स्वयमस्मि सख्ये
निजे हृदय्ये परधाम्नि मुख्ये॥५॥293

Soma, the peaceful and self-controlled told the awakened person: 'I am always yours voluntarily in a heart to heart friendship, in as far as the Supreme Being is concerned.'

देवतात्मा अग्निः सदा जागरणशीलः॥
" अग्निर्जागरतमृचः कामयन्ते
अग्निर्जागारतमु सामानि यन्ति॥
अग्निर्जागारतमयं सोम आह
तवाहमस्मि सख्ये न्योकाः॥ (ऋक्. मं. ५/४४/१५)

The godly fire is always awake.

The Rigvedic hymns desire agni who is awake and the samvedic hymns also go to him who is awake. This soma told agni who is awake as follows: - "I am yours in friendship". (Rig mantra 5/44/35)

सोऽग्निर्जगारान्तरितश्चिदात्मा
तं कामयन्तेऽत्र ऋचश्च वाचः॥
सौम्यानि सामान्यनुयन्ति मुख्ये
सोमः समास्ते हृदि तस्य सख्ये॥६॥294

That agni whose soul is knowledge, who is awake. The vedic words desire him. The peaceful songs of samaveda approach him and soma is in his friendship in the heart.

सोऽग्निः सर्वज्ञः जातवेदाः॥
“ जागर्षि त्वं भुवने जातवेदो
जागर्षि यत्र यजते हविष्मान्॥
इदं हविः श्रद्दधानो जुहोमि
तेन पासि गुह्यं नाम गोनाम्॥ (ऋक्. मं. ५/४४/१६)

That agni is omniscient and knows all things born.

Oh! Fire god you are awake in this world and you are there where sacrifices are performed. I offer this offering full of devotion and faith. By that you protect all the secrets of the word.

जागर्षि स त्वं भुवि जातवेदाः।
वैश्वानरोऽग्निः स च विश्ववेदाः॥
यत्र प्रजानन् यजते हविष्मान्
ऋत्विङ्मुखान् याजयते मनुष्यान्॥७॥295

Oh! Fire god you, who know everything that is born are alert in this world. You are everything and know everything, where sacrifices are performed and offerings are made through the priests of Rigveda.

तं श्रद्दधानो हविराजुहोमि
यज्ञात्मने तन्मनसाऽर्पयामि॥
तेनेहसोऽस्मान् प्रति बोधय त्वं
गोर्नाम धेनोः परिपाहि गुह्यम्॥८॥296

Full of faith, I make the offering to him who is the soul of sacrifice, with all my heart. By this you awaken us and protect the secret of the speech.

॥जागृति योगादेव सर्वयज्ञसिद्धिः॥
“ सञ्जागृ॒वद्भि॒र्जरमाण इध्यसे॒
दमे॒ दमूना इ॒षयन् इ॒ळस्प॒दे॥
विश्वस्य॒ होता ह॒विषो॒ वरेण्यो
वि॒भुर्वि॒भावा सु॒षखा सखीयते॥ (अरुणो वैत हव्यः। ऋक्. मं. १०/९१/१)

By the yoga of this awakening – all sacrifices succeed.

You are worshipped by those who are awake until they become old – granting all the desires in this world. You are the priest of the universe and the best of offering. You are the Lord and a good friend whose friendship is desired by all.

सञ्जागृवद्भिर्हृदिसोऽग्निरिज्यते
संज्ञानवाग्भिः स्तुतिभिः समिध्यते॥
गेहेऽन्तरङ्गे रहसि प्रबुध्यते
सञ्जागृतेःस्वात्मचिता समृध्यते॥९॥297

That fire god is worshipped in the heart by those who are all awake with prayers full of words with sense. He is awakened in the house and in the heart in secret. By one’s own knowledge he prospers in awakening.

भूमौ स्वगेहेऽधिपतिर्निजास्पदे
भूमेः परे वेदिपदे “ त्विळस्पदे”॥
समिध्यतेऽग्निः स्विषयन्त्समास्पदे
समिज्यतेऽन्तर्बहिरात्मचित्पदे॥१०॥298

The fire God is kindled on earth, in one’s own house and in the sacrificial ground above the earth – he grants all desires and is adored both in and out of one’s own knowledge.

“इळा”ऽधराभूरुदिताऽऽत्मवाक् परा
तस्याः पदे स्वाऽऽत्मनि सा चितिस्वरा॥
वाचः पदे सोऽग्निरयं महःस्वरः
वाचा समभ्येति महोरसाक्षरः॥११॥299

The earth is called ‘Illa’ and is the most excellent self-speech. In that place in one’s own self is the voice of knowledge. In the place of this word this fire god with a great voice exists. By the word he comes with great glory and prosperity.

स नो वसूनि स्वयमाभर त्वं
सत्यानि वस्तूनि समास्वर स्वम्॥
वैश्वानरश्चित्स्वरणे समिष्टः
विश्वेक्षणे जागरणे विशिष्टः॥१२॥300

Oh! Fire god you bring us all kinds of wealth and all things which are real as you are well worshipped for the acquisition of knowledge and are specialized in granting awakening for all.

स्वान्तस्त्वयं जागृतयेऽग्निरिज्यतां
सञ्जागृतेः स्वात्मचिता सुयुज्यताम्॥
तदेनयोर्जागृतयोः सुयोगतः
समत्त्वमाप्यं व्रतिनोः प्रयोगतः॥१३॥301

Therefore may that fire god be worshipped from the heart for the purpose of awakening be united with self-knowledge. By this union of these two awakened souls, equality is obtained.

उपासकोपास्यसुहृत्समन्वयं
सत्यात्मचित्सामरसैकसन्मयम्॥
स्वान्तः स्वयं जागृति तं सहोभयं
साक्षात्कृतेस्तत् समुपैतिसोऽभयम्॥१४॥302

The harmonious friendship between the worshipper and the worshipped and the harmony of the union of truth and self-knowledge – both attain realization by virtue of their own internal awakening.

प्रभुः प्रभावान्त्स सखा सखीयतां
विभुर्विभावान्त्ससुखः सखीयते॥
सखित्वसत्त्वात् समताऽसमीप्स्यते
समत्वयोगादमृतत्वमीयते॥१५॥303

May that friend full of lustre who is the Lord be desire for friendship. The Lord full of glory is desired for friendship with happiness. Equality is desired by the vitality of friendship and by the yoga of equality, immortality is desired.

तस्मात् सदाऽन्तर्हृदयेऽत्र जागृयात्
स्वस्मात् सबाह्यान्तरदृक्प्रमामियात्॥
अज्ञानतामिस्रनिवृत्तिनिश्चयात्
सदा समासीतविदां समाश्रयात्॥१६॥304

Therefore one should always be awake here in the interior of heart and should measure the vishwa externally from his own. He should always desire to go away from the darkness of ignorance by its association with those who know the real knowledge.

जागृतिवृत्तिशिक्षणाय दृष्टान्तरूपं लौकिकंसाधनम्॥
लॊकेऽत्र रात्रौ नगरस्य रक्षकः
सञ्जागरूकॊ जनतानिरीक्षकः॥
सञ्जागृतिं प्रॆरयति प्रचारकः
सॊद्घोषयञ्जागृति शीलशिक्षकः॥१७॥305

<u>A practical example in training of a person for self-awakening.</u>

The policeman in this world at night is fully awake in looking after the welfare of the people. The dictator prompts wakefulness in him and trains him in that by sounds and symbols.

सॆतस्ततः सञ्चरतीह शॊधयन्
स्तॆनांश्च दुष्टान्त्सकलांश्च बाधयन्॥
सैकः प्रजागर्ति भयं निवारयन्
स्वां जागृतिं तां जनतासु बॊधयन्॥१८॥306

He moves about here from here to there searching and teasing thieves and all wicked people. He alone is awake removing fear and making people know his awakening.

तद्वदेव प्राचामृषीणां जनता प्रबोधार्थं सद्विद्यादि प्रचारः॥
प्राज्ञास्तु पूर्वे ऋषयो मनीषिणः
ज्ञानप्रचाचाज्जनताहितैषिणः॥
अज्ञान् प्रमत्तान् प्रतियन्ति साक्षिणः
प्रज्ञापयन्ति श्रुतिवाक् प्रमाक्षिणः॥१९॥307

<u>In the same manner the sages of antiquity spread good education among people to wake them up.</u>

Formerly in ancient times the wise sages spread the spotless vedic knowledge among people who were ignorant and intoxicate with a view to benefit humanity.

तादृशं औपनिषदं वचनम्॥
उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत॥
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत् कवयो वदन्ति॥ (कठोपनिषत्)

<u>A similar upanishadic reference.</u>

Arise, awake and understand after meeting the best of me. The blade is sharp and difficult to cross, the path is hard. So says the sages. (Kathopanishad)

उत्तिष्ठतेति प्रति जाग्रतेति
प्राज्ञान् परान् प्राप्य निबोधतेति॥
सम्बोधयन्त्यज्ञतमस्सु सुप्तान्
प्रबोधयन्तीह हिते प्रमत्तान्॥२०॥308

The ancient sages wake up the sleeping people and intoxicated steeped in the darkness of ignorance by saying ‘arise, awake and understand after meeting the wise and the best of men’.

दुरत्ययाऽरा भुवि योगविद्या
क्षुरस्य धारा निशिताऽसुवेद्या॥
दुर्ज्ञेयमिष्टं प्रवदन्ति दुर्गं
दुष्टैरबाध्यं विविदुः सुमार्गम्॥२१॥309

The yogavidya, in this world, is sharp like a blade and hard of comprehension; it is inaccessible to the wicked.

॥तादृश जागृतिसत्त्वसिद्धये प्रधानं साधनम्॥
॥जागरितावलम्बनम्॥
सर्पादिदंशस्य विषोपशान्तये
सुप्तिर्निषिद्धाऽऽत्मनि बोधवृत्तये॥
चिकित्सया जागरणं हितात्पये
सुखोदये स्वास्थ्यगुणाद्यवाप्तये॥२२॥310

<u>For the realization of such an awakened state the main means is taking shelter under those who are already awake.</u>

In order to tranquilize the poison effect of snake bite – sleep is prohibited for the attainment of self-knowledge. The treatment is wakefulness and the result is return to normalcy.

तस्मिंश्चिकित्साकरणे समर्थनं
प्रायेण तज्जाऽगरितानुवर्तनम्॥
यतेत तज्जागृतिचित्तवृत्तये
तज्जागृतेः सत्त्वगुणानुभूतये॥२३॥311

The following of the awakened souls is the best treatment and remedy for ignorance. One should try to train the mind to fall into the groove of wakefulness to experience the merit and power of that state.

॥जागृतिसिद्धये जागरितानां ज्ञानिनामवलम्बनम्॥
“ अविद्वांसो विदुष्टरं सपेम॥ (ऋक्. मं. ६/९५/९०)
अचिकित्वांश्चिकितुषश्चिदत्र
कवीन् पृच्छामि विद्मने न विद्वान्॥ (दीर्घतमाः ऋ. मं. १/१६४/६)

<u>For the realization of awakened state the only course open is to take shelter under the wide awakened souls.</u>

The ignorant sleep. (Rig. Man.)

Whenever there is a doubt I approach the seers with a view to clear the doubts and to acquire the knowledge. (Dirghatamas Rig. Man. 1/164/)

विद्वान्त्सदा जागृति सत्त्ववृत्तः
धीयोगतः सन् स्वयमप्रमत्तः॥
सोऽन्य प्रबोधे प्रतिमानयुक्तः
स्यात् सार्थकः स्वात्मगुणेन शक्तः॥२४॥312

The scholar is always full of vitality of wakefulness – himself being alert by virtue of the yoga of his intellect; he has the capacity to awaken the others, by his own merit which he applies usefully.

सञ्जागृवांसं व्रतिनं गुरुं निजं
सञ्जागृतेस्तं यजमानमृत्विजम्॥
संज्ञानदं ज्ञानिनमात्मसत्त्वदं
संज्ञाश्रयेणानुयजेत सर्वदम्॥२५॥313

An individual will have to follow implicitly his own Guru who is an awakened soul, who is the priest, who sacrifices, who is wise and who is the giver of knowledge and his own vitality.

सञ्जागृतं दैवतमाश्रयीत
संज्ञानचित्कामनया स्तुवीत॥
सञ्जागृतेः सत्त्वमुपानयीत
स्वं जानतां योगमुपाह्वयीत॥२६॥314

One should take refuge under an awakened God and pray to him with the desire of getting self-knowledge. He should acquire the power of wakefulness and practice the yoga of knowledge.

सर्वेषां अन्तरे प्राण एव सदाजागरणशीलः
तदर्थं प्राणानामेवावलम्बनं युक्ततरम्॥
प्राणाग्नय एवैतस्मिन् पुरे जाग्रति॥ (प्रश्नोपनिषत्)

In the interior of all prana or the vital air is always in a state of wakefulness. Therefore it is proper to depend on the vital airs. The fires of the vital airs are awake in this city. (Prasnopanishad)

प्राणाग्नयोऽस्मिन्त्सदने शरीरे
प्राज्ञात्मना जाग्रति चित्कुरीरे॥
प्राणाश्चिदात्मन्युपचित्परास्याः
प्रत्यञ्चि सञ्जागृतयेऽध्युपास्याः॥२७॥315

In this house called the human body the fire of the vital air is awake full of wisdom and knowledge. These have to be worshipped in yoga for the realization of awakened stated.

“ ऐन्द्रः प्राणो अङ्गे अङ्गे विबोध्यत्
ऐन्द्रोः पाने अङ्गे अङ्गे विबोबुधत्”॥ (अपानः) (तै. यजु)

The vital air of India is every limb awakens.The vital air of Indra in every limb prompts to know.

प्राणोऽत्र मुख्यश्चितिमान्त्स ऐन्द्रः
प्रज्ञात्मकः सन्निहितोऽयमिन्द्रः॥
प्रत्यश्चि हृद्यो रमते सचन्द्रः
प्रत्यक्परावृत्तिगुणैकसान्द्रः॥२८॥316

The main vital air prana of Indra is full of consciousness or knowledge. It is full of wisdom and is Indra himself concealed. Full of super yogic qualities it sports beautifully with the moon in meditation.

परमपुरुषस्य वाङ्मुखात् इन्द्रस्य अग्नेश्च प्रादुर्भावः॥
“ मुखादिन्द्रश्चाग्निश्च प्राणाद् वायुरजायत॥ (ऋक्. मं. १०/९०/१३)

The birth of Indra and Agni from the word face of the Supreme Being.

Indra and Agni from the face and wind from the vital air is born. (Rg. Man. 10/90/)

सत्यात्मचित्पूरुष वाङ्मुखात् स्वतः
सेन्द्रस्तथाऽग्निश्च मुखादजायत॥
वागेव भूत्वाऽग्निरयं पुनर्मुखं
प्राणः स मुख्यश्च समाविशत् सुखम्॥२९॥317

From the word of the supreme being of truth and self-knowledge, Agni and Indra were born of their own accord. This Agni becoming word again entered the face happily as the chief vital airs.

इन्द्राग्न्योःप्राणवाक्सत्त्वयोःप्रचेतनेपदेजागृतिसत्त्वम्॥

“तेनंसत्येनंजागृतमधिंप्रचेतनेंपदे॥

इन्द्राग्नीशर्मयच्छतम्॥ (ऋक्. म. १/२१/६)

The power of awakening in the life giving place of Indra and Agni who have respectively the vitality of life and speech. (Rk. Man. 1/21/6)

तेनैवसत्येनहिजागृतंसमौ
सेन्द्राग्निसत्त्वौऋतसत्यचित्तमौ॥
सत्येऽत्यधिष्ठायपदेप्रचेतने
वाक्प्राणसत्त्वेनचशर्मयच्छतम्॥३०॥318

Being equal and awake by that very truth you Indra and Agni full of that knowledge of Rita and Sathya – grant us happiness by the power of speech and life sitting on the seat of truth. ||318||

सेन्द्रश्चिदात्मासकलान्तरस्थः
प्राणादिसर्वेन्दियचित्प्रमुख्यः॥सोऽग्निश्चवाच्योऽखिलवाक्प्रमुख्यःसावागिहप्राणचिदग्नि
मुख्या॥३१॥319

That Indra who is in the interior of all is full of self-knowledge and is the main guiding force of all senses commencing from prana. That Agni is the chief of all speech and that speech is the chief of all life and knowledge. ||319||

इन्द्रोऽयमात्माऽन्तरितःप्रचेतनःप्राणमुख्येन्द्रियहृन्निकेतनः॥अग्निश्चिदिन्द्रात्मकवाक्परा
ननःयोगात्तदिन्द्राग्निचिदेकतायनः॥३२॥320

Indra, situated inside, is the life giving soul is centered in the hearts of all senses beginning with prana. Agni has the face of speech the soul of which is knowledge. By yoga the identity of Indra and Agni is established in the field of knowledge. ||320||

Thus ends the tenth chapter.

जागृतिस्सदात्मसंस्थहृत्प्रशान्तिसिद्धयेजानतांपरात्मशक्तियोगचित्समृद्धये॥दैवतान्तर
ात्मवृत्तिजागृतात्मतृप्तयेदैवरातवाक्सुधार्णयोगसत्सुधाप्तये॥१०॥

Awakening is for the attainment of peace at heart through knowledge. Let it be known for the prosperity of yogic knowledge of the soul power of the Supreme Being, for self-realization of a godly course of awakening and for drinking the nectar from the ocean of yoga sudha of Shri Brahmarshi Daivarata

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## ॥अथ एकादशी कला॥

॥अप्रमाद यॊगविद्या॥
॥औपनिषदं- दर्शनम्॥
यदा पञ्चावतिष्ठन्तॆ ज्ञानानि मनसा सह॥
बुद्धिश्च न विचॆष्टतॆतामाहुः परमां गतिम्॥
तां यॊगमिति मन्यन्तॆ स्थिरामिन्द्रियधारणाम्॥
अप्रमत्तस्तदा भवति यॊगॊ हि प्रभवाप्ययौ॥ (कठॊपनिषत्)

The eleventh chapter.

The faultless yoga vidya.

The illustration of the Upanishads.

When five types of knowledge along with the mind are firm and intellect or buddhi does not move, that state is called the highest.

That they consider as yoga when the control of the senses is firm. The individual is then alert and yoga is for both its furthermost and hindrance. (Kathopanishad)

यदाऽत्र पञ्चापि च धीन्द्रियाणि
ज्ञानानि चान्तः करणान्तराणि॥
तिष्ठन्ति चान्तर्मनसाऽन्वितानि
स्वात्मन्युपात्तानि समानि तानि॥१॥321

When the five intellectual sense and the types of knowledge remain under control with the mind, then all of them will be equal in one’s own self.

बुद्धिः परा बोधचिताऽऽत्मनाऽन्विता
न चेष्टते नाऽपि पराग्दृशाऽऽतता॥
तामाहुरग्र्यां परमां निजां गतिं
स्वात्मन्युपाप्तां चरमां स्वसंस्थितिम्॥२॥322

The excellent intellect is accompanied by self-knowledge. It neither moves nor spreads by extra ordinary vision. They call that as the highest and the foremost state which is got within one's own self.

तां योगमित्येव हि योगतत्त्वतो
मन्यन्त आत्मन्युपशुद्धसत्त्वतः॥
स्वात्मान्वितामिन्द्रियधारणां स्थिरां
संज्ञानसञ्चेतनसत्त्वचित्पराम्॥३॥323

They think that, that state is that yoga by principles of yoga and by virtue of its inherent purity. That is the state in which all the senses are firm and well controlled and in which there is good knowledge and vitality which enlivens also exists in excellent manner.

तद्ब्रह्मसंस्पर्शचितोऽप्रमादाद्
ब्रह्मात्मनोऽन्तर्हितसम्प्रसादात्॥
सत्सामरस्याभ्युदितात्मयोगात्
साक्षात्कृतिः स्यादनुभावयोगात्॥४॥324

Because of its faultless nature, it touches the knowledge of supreme Brahman by the favour of Brahma who is inside. By the yoga which has arisen by a good measure of harmony, realization with result by experience.

योगोऽत्र सोऽपि प्रभवाप्ययाप्तः
यः स्वात्मवृत्तेरुदयास्तयुक्तः॥
यः स्वप्नसञ्जागृतिचित्सुवृत्तः
स्यान्मध्यसन्ध्याऽन्तरिताऽऽत्मनाप्तः॥५॥325

Here yoga is obtained both by its furtherance and hindrance which consists of rising and setting of one's own inclination, which is full of the knowledge of sleep and wakefulness, which is in between two min-sandhyas.

अत्र प्रभवाप्यययोः सृष्टिसंहृतिरूपयोः अन्तरात्मनि धीन्द्रियाणां प्रवृत्तिनिवृत्तिरूपा उदयास्तमयसंज्ञा साङ्केतिकी॥
इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत्
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति॥ (कठो.)

Here the indication of rise and fall of furtherance and hindrance in the form of creation and destruction and in the form of attachment and detachment of the buddhindriyas in one's own inner self is symbolic.

Taking into consideration the condition of the senses which are produced one after the other separately and there rising and setting separately the wise man does not feel sorry. (Kathopanishad)

तद्धीन्द्रियाणामुदयास्तभावं
उत्पद्यमानार्थपृथक्तानाम्॥
स्वान्तः प्रवृत्तीष्टनिवृत्तियुक्तं
योगेन विद्यादुदयास्वभावम्॥६॥326

Therefore the rising and setting of the senses of the intellect which are produced separately and which is full of attachment and detachment can be only known by yoga or concentration.

तत्र अन्तिमं प्रधानं साधनम्॥
स्वप्नान्तं जागरितान्तं च उभौ येनानुपश्यति॥
महान्तं विभुमात्मानं मत्वा धीरो न शोचति॥ (कठो.)

The last best effort there.

By which he sees both the end of the dream and the end of wakefulness and thinking that the soul is great and pervading, the wise man does not feel sorry. (Kathopanishad)

स्वप्नान्त-सञ्जागरितान्तदर्शनात्
स्वापप्रबोधोभयसद्विमर्शनात्॥
साक्षी चिदात्माऽन्वयतोऽध्युपासनात्
साक्षात् कृतेः स्यात् चितः स्वशासनात्॥७॥327

By seeing the end of sleep and wakefulness and by a clear analysis of sleep and wakefulness and by meditating upon knowledge and soul gradually and individually actually realizes by self-discipline.

स्वप्नान्तगं जागरितान्तगं तं
स्वात्मानमन्तर्हृदि येन पश्येत्॥
प्रत्यञ्चमेनं स्वधियां सुयोगात्
मत्वा महान्तं न तु शोचति स्वम्॥८॥328

By which, he who sees in the interior of his heart the soul which has reached the end of sleep and wakefulness by the yoga or concentration of his intellect and thinking that the soul is great he does not feel sorry.

यॊगः स सृष्टिप्रलयस्थितीनां
यज्ञॊ भवॆत् सर्वहुदाहुतीनाम्॥
तत्त्वत्रयाणां परसामरस्यात्
स संविदा स्वात्मचितः परः स्यात्॥९॥329

That yoga is the sacrifice of creation, destruction and preservation and of all offerings. By the harmony of three tattvas it will be known as only superior to one's own self-knowledge.

तदप्रमादात्मक आत्मयज्ञः
तं यष्टुमन्तः प्रभवॆदभिज्ञः॥
यज्ञॆ तदध्यात्मकमीशससंज्ञं
यॊगॆऽपि तत्त्वं हितमाधियज्ञम्॥१०॥330

The scholar will be able to perform that self-sacrifice free from all faults. In the sacrifice that will be philosophical with the Lord as the symbol, even in yoga the philosophy will be sacrificial.

सत्य-धर्म-स्वाध्यायप्रवचनप्रभृतिभ्यः अप्रमादॊपदॆशः॥
सत्यान्न प्रमदितव्यम्। धर्मान्नप्रमदितव्यम्। कुशलान्नप्रमदितव्यम्। भूत्यैन प्रमदितव्यम्। स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम्॥ (तै. शीक्षा.)

The instruction regarding the alertness of an individual with respect to truth, virtue, vedic study and teaching and others.

One should not err from the truth; one should not err from virtues; one should not err from welfare; one should not err from authority and one should not err from vedic study and teaching. (taitt.)

सत्यात् स्वधर्मात् कुशलाच्च भूत्यै
स्वाध्यायतोऽध्यापनवृत्तिनीत्यै॥
सत्त्वात् सुविज्ञानगुणान्मनीषी
नैव प्रमाद्येत नरो हितैषी॥११॥331

A wise man who desires all benefits for himself should never err from the truth, virtue, welfare, authority, vedic study and teaching and from purity and strength.

सोऽध्यात्मसंवित्स्वरसानुभूत्यै
स्वानन्दसत्सामरसप्रशान्त्यै॥
आध्यानधीयोगसुनीतिगत्यै
नैव प्रमाद्येत निजप्रगत्यै॥१२॥332

He should never err, so long as he wants to experience the true philosophical knowledge, to attain blissful and harmonious mental peace and to lead a life based on meditation and yoga.

सत्ये स्वधर्माचरणे प्रवृत्यै
कर्तव्यनिर्वर्तनवृत्तितृप्त्यै॥
नित्यं यतेतात्मनि निष्ठयाऽऽस्थै
न तु प्रमाद्येत परोपकृत्यै॥१३॥333

He should always indulge in truth and the practice of his own dharma and gain satisfaction in the discharge of his duties. He should always try to perform his duty in an upright and honest manner for the good of others.

नायमात्मा बलहीनेनलभ्यो न च प्रमादात् तपसोवाप्यलिङ्गात्॥ (कठो.)

“The soul cannot be gained by a weak person neither by one who commits errors nor from penance or absence of celibacy.” (Kathopanishad)

नायं चिदात्मा वचनेन लभ्यते
न च प्रमादात् तपसाऽपि बुध्यते॥
नैवाभिमानात् सहसैव गम्यते
नैवाप्रमाणान्मनसाऽवगम्यते॥१४॥334

This soul cannot be obtained from knowledge; neither can it be known by errors or by penance. It cannot also be comprehended by false prestige or by a dishonest mind.

नैवायमात्मा बलहीनलभ्यः
नैव प्रसादाच्च पुनर्विमृग्यः॥
स्वस्याप्रमादेन सदा सुलभ्यः
स्वसम्प्रसादेन स नास्त्यलभ्यः॥१५॥335

This should not be got by a weak person; it cannot be also analyzed by absence of clarity of thought. But it is easy of access to those who are clear in their minds.

स्वार्थान्निजार्थाद् विहितात् परार्थात्
स्वर्थात् सदर्थाज् जनताहितार्थात्॥
सत्यात् समस्मादपि पारमार्थात्
नैव प्रमाद्येत यतेत सार्थात्॥१६॥336

One should not err from one's own true end or purpose and from what is prescribed as the best purpose, from a good end which is beneficial to the people in general from the truth and from all the excellent purpose and try to achieve his goal.

सर्वात्मसेवाकरणात् सुमानात्
सत्यादृणापाकरणात् समानात्॥
देवर्षिपित्राप्तऋणत्रयार्थात्
मुक्तिः समिष्टा जनताऋणार्थात्॥१७॥337

Salvation or freedom from all kinds of service and respect from truth and from the liquidation of one's own debts, from the purpose of the three moral debts of gods, sages and men.

तत्रापि नो युक्ततरः प्रमादः
तथ्यादवश्योऽत्र ततोऽप्रमादः॥
तस्मात् सदा जागृतितः सुसाध्यः
स्वस्या प्रमोदेन मनः प्रसादः॥१८॥338

Even then, there should not be any fault or error from what is beneficial necessarily. Therefore one should always be alert or awake to be accessible to success for by one's own alertness there will be clarity of thought.

॥अप्रमाद एव देवताधर्मः॥
इ॒च्छन्ति॑ दे॒वाः सु॒न्वन्तं॑ न स्वप्ना॑य स्पृहयन्ति॥
यन्ति॑ प्र॒मादमत॑न्द्राः॥ (ऋक्. मं. ८/२/१८)

Alertness or wakefulness is the characteristics of gods.

Gods desire him who offer the soma juice. They never desire for sleep. Only those who are alert overcome errors. (Rg. Man)

इच्छन्ति देवाः परसद्व्रतस्थं
सोमं हि सुन्वन्तमिहात्मसंस्थम्॥
सत्यादिधर्मात्मकयज्ञनिष्ठं
संवित्क्रियाभावनहृत्प्रतिष्ठम्॥१९॥339

The gods like him who is under a vow of observance and soma juice here, who is engrossed in the performance of sacrifice based on truth and virtue and whose mind is full of thoughts or self-knowledge.

स्वप्नाय नैव स्पृहयन्ति देवाः
अस्वप्नजास्ते परदिव्यसत्त्वाः॥
नेच्छन्त्यसत्यं स्वयमेव सत्याः
नैव स्वपन्तं प्रति यान्त्यसत्यम्॥२०॥340

The gods do not take sleep for they are born out of sleeplessness and are full of excellent celestial power. They are themselves true and therefore do not like untruth. They do not at all approach either a sleeping person or an untruth.

स्वयं सदैवानिमिषाश्चदेवाः
सच्चक्षुषे जागृतिचित्ति सत्त्वाः॥
सत्येन दिव्येन सचक्षुषाऽऽप्याः
सत्यव्रतास्तेऽन्तरूपप्रताप्याः॥२१॥341

The gods always by themselves do not wink and they have good eyes full of the vitality of wakefulness and knowledge. They are wedded to truth and can be obtained by a good vision.

सत्येन ते जाग्रति सन्त्यतन्द्राः
सन्तः प्रमादं न तु यन्ति तन्द्राम्॥
सत्यव्रतान् ये त्वनुयन्ति सक्ताः
सत्यात्मना ते स्वयमप्रमत्ताः॥२२॥342

By truth they are awake and are sleepless. Good people neither err nor doze. Those who follow those who are wedded to truth, they are really alert themselves.

अज्ञानतः स्यात् तमसः प्रमादः
सोऽजागृतेरप्यसतोऽप्रसादः॥
प्रज्ञानसत्त्वान्महसोऽप्रमादः
सज्जागृतेरात्मनि सम्प्रसादः॥२३॥343

Error is the outcome of ignorance or tamoguna. That is the result of being not alert and not good. Faultlessness result out of the great vitality of wisdom. From wakefulness there is self-satisfaction.

पश्यन्त एवात्मनि जागृवांसः
प्रत्यञ्चि नित्यं हृदि तस्थिवांसः॥
रक्षन्ति तेऽन्धं प्रतनात् प्रमादात्
तस्मात् परः स्यात् स्वयमप्रमादः॥२४॥344

Those who are awake see in the soul and always stand inwardly in the heart. They always protect the blind from falling or committing faults. Therefore the state of faultlessness voluntarily is superior.

प्रमाद एव मृत्युः भयप्रदः। अप्रमाद एव अभयामृतत्त्वप्रदः॥
प्रमाद एवात्र भवेत् स मृत्युः
प्रतिक्षणं नित्यमुदेति मर्त्ये॥
प्रत्यक्षतस्तद्भयतश्चमर्त्योः
प्रमाददुःखे पततीहमर्त्यः॥२५॥345

Error is death which causes fear.

Faultlessness only is the cause of fearlessness and immortality.

Error only is death here. It rises in man every second. From that and from the fear of death a man here falls in the misery of faults.

मृत्योर्भयं दुःखमिहैकदाऽन्ते
मर्त्यान् बलादाश्रयते हृदन्ते॥
पदे पदे सम्पतति प्रमादात्
मृत्योर्विषण्णो हृदया प्रसादात्॥२६॥346

In this world, the fear of death and misery simultaneously takes hold of men in the end in their hearts by force. At every step he falls by faults being afraid of death and by his internal absence of clearness or perspicuity.

तद्वद्भयं दुर्व्यसनं विदारणं
नृणां च नीचैः पतनादिकारणम्॥
व्यसन्यधोऽधो व्रजतीह लोके
सोच्चैः पदे निर्वसनीतु नाके॥२७॥347

Such fear, misery and breaking up are the cause of downfall of men. By sorrow, a man goes down in this world and he is free from sorrow will ascend to upper worlds in heaven.

प्रमादादि मृत्युभयनिवारणार्थं मृत्युञ्जयः शरण्यः॥
त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्॥
उर्वारुकमिव बन्धनात् मृत्योर्मुक्षीय मामृतात्॥ (वसिष्ठः - ऋक्. मं. ७/५९/१२)

In order to allay the fears of error, death etc. we have to take shelter under Mrityunjaya. We pray to Lord Shiva, the three eyed god who is full of sweet fragrance and increases prosperity. Lord, release me from death like the cucumber from imprisonment and not from immortality.

मृत्योर्भयाद् दुःखमयात् प्रमादतः
मर्त्यो विमुक्त्यै प्रयतेत योगतः॥
मृत्युञ्जयस्त्र्यम्बक एव सेव्यतां
नित्यामृतत्त्वानुभवाय युज्यताम्॥२८॥348

A man should make an effort through yoga for liberating himself from the fear of death and from fault of misery. May the three eyed god shiva the conqueror of death be served and let the mind be fixed to a state of meditation in which there is an eternal experience of immortality.

स त्र्यम्बकः संस्त्रिजगत्पिता च नः
सत्यः पतिः पालयिता पुरातनः॥
स सोमसूर्याग्निगुणैस्त्रिलोचनः
सन् संविदिच्छाकृतिभिः प्रचेतनः॥२९॥349

That three eyed god shiva, the father of three worlds is our true Lord and protector from time immemorial. His three eyes are the sun, moon and the fire god. He is the giver of life by desire, action and knowledge. (the three powers in him)

सत्कर्मभिः पुण्यगुणैः सुगन्धिः
प्राणात्मचित्पोषणवर्धनर्द्धिः॥
मृत्योर्मुखात् तद्भयतः प्रमादात्
मर्त्यान् निजान् मोचतु स प्रसादात्॥३०॥350

Let him by his favour release his devotees from the face of death, from its fear and from faults. He is full of fragrance by good and holy deeds and increases the prosperity by nourishing the life and knowledge of the soul.

मा मोचतु स्वान् अभयात् परामृतात्
मैवाप्रमादात् सुहितात् समादृतात्॥
सत्यात् सदानन्दरसात् समोदितात्
स्वस्मात् परस्मात् सकलात् सुमोदितात्॥३१॥351

Let him not release his men from fearlessness finest immortality, from sinlessness and from beneficial and even Rita (cosmic order), from truth from eternal happiness which has arisen out of harmony and from all that is good and happy.

सत्याप्रमादेन सताऽन्तरात्मा
ब्रह्मात्मना निर्भयभूमसत्त्वना॥
सत्यप्रसादेन मुदा समात्मना
योगः सदा सिध्यतु संविदात्मना॥३२॥352
इति एकादशी कला सम्पूर्णा॥

Yoga will always succeed by self-knowledge, by an inner conscience which is full of truth and sinlessness, by a fearless and powerful soul charged with the thought of Brahman and by truth, clarity and equality.

Thus ends the eleventh chapter.

अप्रमादयोग आत्मनः प्रबोधसत्तया
स्वप्रसादभोग आत्मनि प्रचेतनात्तया॥
दैवतेन्द्रलिङ्गधीन्द्रियात्मचित्तितप्तया
दैवरातहृत्सुतृप्तियोगसत्सुधाप्तया॥११॥

The sinless yoga of the soul full of the strength of wakefulness and the enjoyment of blessings are the result of realization of the nectar of yoga showered by Brahmarshi Daivarata by a brief description of qualities of God Indra, self-knowledge, Brahmacharya.

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## ॥अथ द्वादशी कला॥

॥ध्रुवा स्मृतिः॥
॥विस्मृति स्थितिः॥
न नूनमस्ति नोश्वः कस्तद् वेद यदद्भुतम्॥
अन्यस्य चित्तमभिसंञ्चरेण्यमुताधीतं विनश्यति॥ (ऋक्. मं. १/५७/१)

The twelfth chapter.

Real remembrance.

Condition of forgetfulness.

There is nothing like certainty and not even tomorrow. Who knows that which is wonderful. The mind of another is unsteady; whatever well studied perishes. (Rg. Man. 1.)

न नूनमस्तीह, सदित्यनिश्चितं
नानाततं विश्वमिदं दुरूहितम्॥
कःश्वस्तनं विश्वसितीह शाश्वतं
को वेद तत्त्वेन सदैतदद्भुतम्॥१॥353

There is nothing which is certain. It is uncertain whether a thing exists. This universe has spread in various ways beyond our guess work. Who will believe what is going to happen tomorrow as permanent? Who knows the truth about all these wonderful things?

चित्तं परं चञ्चलमस्थिरेक्षणं
प्रमादयुक्तं पतति प्रतिक्षणम्॥
नान्यस्य चित्तं प्रतिगम्यते क्षणं
स्वाधीतमप्यत्र विनश्यती क्षणम्॥२॥354

The mind is extremely unsteady and falls every second full of errors. It is not possible to go to another’s mind. Even that which has been well studied is lost in seconds.

अन्यस्य चित्तं दुरितं दुराहितं
नैवोहितुः शक्यमिहास्ति नो हितम्॥
स्वान्तः सदा निश्चितमप्यशाश्वतं
स्वातन्त्र्यतः सूक्ष्मतमं हि संशितम्॥३॥355

It is not possible to guess what is in another’s mind; whether there is any benefit. The heart, though decided is always temporary. By independence the minutest has been explained.

संसादितं स्तेनमिवैव नश्यति
स्वायत्तमप्यन्तरितं न तिष्ठति॥
सम्भावितं वायुमिवैव धावति
सासादितं सत्सहितं न चेच्छति॥४॥356

That which is got perishes like a stolen property. That which is within oneself does not stand because it is covered. That which is respected runs like the wind. That which is earned is not for one’s own benefit.

प्रतिक्षणं चित्तमिदं प्रमाद्यति
प्रत्यक्षमन्तर्हृदयात्तदुद्यति॥
प्रत्येति नो जागृतिमेति शाम्यति
प्रशान्तिमायाति नचाप्युपेष्यति॥५॥357

The mind commits sins every second. It rises from the interior of the heart in the very presence. It opposes, does not wake up and does not attain peace, nor will it approach.

आत्माञ्चितं चित्तमिहास्ति चञ्चलं
बाह्यान्तरीयैर्विषयैस्तदुच्चलम्॥
आहारशुद्धैव भवेदचञ्चलं
सौम्येन सत्त्वान्नगुणेन निर्मलम्॥६॥358

The mind bent by the soul is here unsteady by objects external and internal. It becomes firm only by the purification of the food and it is free from dirt by a peaceful quality of vital food.

तस्मात् परात्मप्रणिधानयोगतः
स्वाऽन्तर्धियामात्मनि सम्प्रयोगतः॥
स्यादप्रमादेन परं प्रसादनं
स्वानन्दशान्तिप्रदमप्रमादनम्॥७॥359

Therefore by the yoga of meditation on the Supreme Being and by the experiment of the self-controlled in the soul the mind attains clarity by faultlessness which gives bliss and tranquility.

दृष्टं मनः केचिददृष्टमाहुः
दुष्टं पुनः केचिददुष्टमूचुः॥
इष्टं कदाचित् तदनिष्टमाहुः
शस्तं क्वचित् चित्तमशस्तमूचुः॥८॥360

Some say that the mind which is seen is unseen; again some say that it is wicked and some others that it is good. Sometimes it is desirable and some not desirable and the mind sometimes is blessed and some not.

सौम्यं मनोऽन्नं दिवि देवतानां
सूर्येन्दु तेजः सुरसान्वितानाम्॥
सोमो मनस्वान् दिविजो मनश्विन्
मान्यः सकाम्यो मनसस्पतिः सन्॥९॥361

A sound mind is food for gods in heaven who are accompanied by the sun, the moon, the fire and the water or juice. The moon is with the mind, the gods is the knowledge of the mind. Being the Lord of the mind he is honored and desired.

चिदेकसत्त्वात् पुरुषात्मनो हृदो
मनः प्रजज्ञे मनसश्च चन्द्रमाः॥
मनः स भूत्वा हृदयं पुनर्नृणां
स प्राविवेशान्तरितः शरीरिणाम्॥१०॥362

From the heart of the Supreme Being which is full of vitality of knowledge the mind was born and from the mind the moon. He again becoming the mind entered the hearts of men unseen.

सोमश्चिदात्मा परयोगनायकः
सन्त्सौमनस्योऽखिलहृत्सहायकः॥
ब्रह्मा मनोयज्ञमनाः स यज्ञनीः
सर्वर्त्विजां यज्ञकृतां स्वसत्त्वनीः॥११॥363

The moon whose soul is knowledge is the Lord of the supreme yoga; being a calm temperament is the helper of the hearts of all. He is the mind of all sacrifices and the creator and helps all priests who perform sacrifices.

दिव्यं मनः सौम्यमिदं जनानां
सोमः स्वयं मानस आत्मजानाम्॥
सर्वान्तरः सञ्जनको मतीनां
सञ्चेतनः प्रेरयिता गतीनाम्॥१२॥364

This is the calm heavenly mind of all people; the moon is himself the mind of all. Being in the interior of all, he is the creator of all minds and is the life giver and prompter of all movements.

सात्त्विकाहारात् आत्मनो मनसश्च सत्त्वशुद्धिः॥
आहारशुद्धौ सत्त्वशुद्धिः, सत्त्वशुद्धौ ध्रुवास्मृतिः,
स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः॥ (छा.उ)

By vital and good food the soul and the mind are purified vitally.

“If the food is pure, the strength will be pure. If that is pure the remembrance will be sure. With that all knots will be broken. (Chand. Upan.)

आहारशुद्धौ हृदि सत्त्वशुद्धिः
ध्रुवा स्मृतिः स्यान्निजसत्त्वशुद्धौ॥
स्वस्याः स्मृतॆः स्वात्मनि धीनियुक्तिः
हृद्ग्रन्थिभॆदाच्च भवॆद्विमुक्तिः॥१३॥365

Purity of food will result in the purity of strength which makes memory sure and firm. By this, the intellect will be alert salvation is the ultimate result by the breaking of the heart knot.

सॊमॊ रसात्मा मनसश्चितॊदितः
सौम्यं सदन्नं पृथिवीरसॊदितम्॥
सॊमात्मकं चान्नमयं मनःश्रुतं
साऽन्नानुरूपामतिरित्यनुस्मृतम्॥१४॥366

The moon whose soul is Rasa is born out of the mind. Good food is born out of the juice of earth. It is learnt that the mind is ruled by the moon and is full of food. That mind is in accordance with the food is also a well-known fact.

अन्नादिकाहारगुणॆन दॆहॆ
प्राणादिसर्वॆन्द्रियसत्त्ववृद्दिः॥
शरीरयात्राकृतिचित्समृद्धिः
लॊकॆऽत्र सर्वव्यवहारसिद्धिः॥१५॥367

By the quality of food, the vitality of all senses and the vital air beginning from prana will increase. The physical body, its movement and knowledge will prosper and in this world there will be success in all affairs.

आहार शब्दस्य साङ्केतिकः तात्त्विकोऽर्थः॥
आकाशमूलोदितभूतपञ्चकं
शब्दादितन्मात्रगुणैः सहान्वितम्॥
श्रोत्रादिकं ज्ञानगुणेन्द्रियार्थकं
तत्साधकं वै श्रवणादिकर्मकम्॥१६॥368

<u>The symbolic and philosophical significance of the word ahara (food).</u>

The five elements commencing from akasa and consisting of qualities sound, smell, sight etc. pertaining to the senses like ear, nose etc. the purpose of which is hearing etc. respectively.

ज्ञानेन्द्रियैः श्रोत्रमुखैश्च पञ्चभिः
शब्दादिकं चाह्रियतेऽन्तरात्मनि॥
ज्ञातः स आहार इहाकृतीरितः
श्रोत्रादिभिः पञ्चमुखैः समाहृतः॥१७॥369

By the five jnanendriyas namely the ear, nose etc. the sound, smell will be the result in the inner soul. That is known as the food here got from the five faces namely the ear and others.

तत्सात्त्विकाहार इहेन्द्रियाणां
शरीरिणामात्मना आन्तराणाम्॥
तत् सत्त्वशुद्धेः करणं चराणां
बाह्यान्तराणां च परापराणाम्॥१८॥370

That is the vital food here for the internal senses of human beings. It purifies the ordinary and extraordinary movements of the external and internal senses.

तादृशाहारशुद्धये श्रोत्रादीन्द्रियाणां नियत-प्रवृत्ति-निवृत्ति-निष्ठात्म  साधनप्रक्रिया
सत्सु प्रवृत्याऽप्यसतो निवृत्या
सन्निष्ठयाऽध्यात्मतटस्थवृत्त्या॥
संवित्क्रियाभावनहृत्समिष्ट्या
सा सत्त्वशुद्धिः प्रभवेत् समष्ट्या॥१९॥371

From the purification of that kind of food the prescribed means of realization of attachment, detachment and firm stay of the ears and others.

By attachment in things which exist, detachment from things which do not exist, and a firm adherence to philosophical interpretations and a proper knowledge, action and thought, the purity of the vitality will be the ultimate outcome.

तस्माद् ध्रुवा संस्मृतिरान्तरीया
हृद्योगतः स्वात्मनि सत्त्वनेया॥
स्वात्मानुवृत्तेर्मतितोऽप्रमादः
स्वान्तश्चितेर्जागृतिचित्प्रसादः॥२०॥372

The internal recollection is certain from that and has to be led into one's own soul by the yoga of the heart through vitality. There is no sin of the thoughts which follow self-knowledge and the mind will be clear and awake for a proper acquisition of true knowledge.

प्राणाः परे सप्त हिताश्चिदात्मनः
प्राक्-प्रत्यगाप्ताः प्रति संविदात्मनः॥
श्रोत्रं त्वगक्षं रसना च नासिका
ज्ञाने मनोबुद्धिरिति प्रमार्थकाः॥२१॥373

There are several vital airs which are beneficial for the soul of knowledge which are obtained before and after. The ear, the skin, the eye, the tongue and the nose; the mind and the intellect in knowledge are the objects of measurement.

श्रोत्रप्रमुख्यानितु धीन्द्रियाणि
ज्ञानक्रियाशक्तिपराश्रयाणि॥
बाह्यार्थसङ्ग्राहकचित्पराणि
प्रायः परागवृत्तिचिता चिराणि॥२२॥374

The five senses of the intellect namely ear, skin etc. are engaged in the knowledge, action and capacity, in collecting the information about the external purpose probably moving with the thoughts of the supreme spirit.

अस्मिन् अर्थे औपनिषदं दर्शनम्॥
अर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन् यशो निहितं विश्वरूपम्॥
तस्यासत ऋषयः सप्त तीरे वागष्टमी ब्रह्मणा संविदाना॥

तस्येदमौपनिषदं ब्राह्मणानुवचनपदम्॥
तस्यासत ऋषयः सप्ततीरे इति प्राणा वा ऋषयः प्राणानेवैतदाह॥
वागष्टमी ब्रह्मणा संविदाना इति वाग् हि अष्टमी ब्रह्मणा संवित्ते॥ (बृ.उ)

<u>The authority of the Upanishads in this context.</u>

There is a vessel with a hole at the bottom and with the foot turned upwards in which fame with many forms is placed. The seven sages sat on its bank and the eighth was speech placed by Brahmin of knowledge.

The explanation given in the Brahmana of the Upanishad is as follows.

The seven sages sat on its bank. The sages may be the vital airs. The eighth was speech placed by Brahman for knowledge means the speech was created by the creator for the purpose of understanding. (Brihadaranyaka)

सप्तर्षयस्ते निहिताः शरीरे
सप्ताश्वगत्याऽभ्युदिताः स्वतीरे॥
तेभ्योऽप्यसुभ्यः परसन्निदाना
वागष्टमी साऽऽत्मनि संविदाना॥२३॥375

The seven sages were placed in the body and they arose on the bank with the speed of the seven horses. The eighth speech giving them life revealed the knowledge of self.

साऽष्टापदी वाक् परमात्मचित्परा
सेन्द्रात्मचिच्छक्तितनूः पराऽपरा॥
सत्या ऋतस्पृक्स्वरिता समाऽक्षरा
साऽहञ्चिताऽन्तः प्रति चेतते परा॥२४॥376

That excellent speech with eight words full of the knowledge of the supreme spirit, in the form of Indra, the power of thinking principles and para and apara is true, touches the cosmic order, accented, even, imperishable and is animated with the supreme knowledge.

॥एतस्मिन्नर्थे ऋङ्मन्त्रदर्शनम्॥
वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम्॥
इन्द्रात् परि तन्वं ममे॥ (कुरुसुतिः काण्वः ऋक्. मं. ८/७६/१२)

<u>The authority of the rigvedic hymn for this.</u>

I measure that eight footed speech fresh and touching the cosmic order from Indra (kuru, kanva , Rg. Man.)

साऽहञ्चितिस्फूर्तिपरात्मसंविदा
स्वाहञ्चिदात्मानमनुस्वरत्पदा॥
सर्वेन्द्रियेभ्यः परमाऽऽन्तरामुदा
स्वेन्द्रेण पूर्णा स्वरतीह वाक्सदा॥२५॥377

That speech which is full of knowledge of the self-inspired by the thought of ‘I’ full of words which breathe the spiritual knowledge and which animates, as it were, all the senses, always sounds full with the proper accents.

यत्संस्फुरत्यन्तरहञ्चिताऽऽप्तं
यत् संस्वरत्यात्मनि संविदात्तम्॥
यत् संस्मरत्यान्तरहृत्प्रमाप्तं
तत् स्याद् ध्रुवा संस्मृतिरात्मसत्त्वम्॥२६॥378

That which flashes internally by the thought of ‘I’, that which voices in the soul got by knowledge and that which remembers after it is not measured by the interior heart, that is called the permanent memory which is the soul force.

आत्मन्यहं चित्स्फुरणान्तराणां
आद्ये समाम्नाय परेऽक्षराणाम्॥
आद्यान्त्ययोः संहितवाक्पराणां
आद्यं शिरोबिन्दुपदोत्तराणाम्॥२७॥379

Of the words of the samhita which flash to the mind internally and which do not decay in the first soul which is absorbed in the study of Vedas, the first between the first and the last is the dot at the top.

वागेव साऽहम्पदहृत्प्रमापरा
प्रागेव सृष्टेरवशिष्टवाक्परा॥
ब्रह्मात्मना संविदुपात्तचित्तमा
ब्रह्मैव साक्षादपरोक्षसत्तमा॥२८॥380

That speech itself which is capable of measuring the word 'I' remained even before the creation. It was obtained by the knowledge of Brahman and in the supreme Brahman in the best not invisible state.

ब्रह्मात्मसाक्षात्कृतिसंविदाऽन्विता
ब्रह्मण्युपात्तोपनिषत्पदाञ्चिता॥
ब्रह्मात्मनाऽन्तःस्वनुभावचोदिता
ब्राह्मी परा वाक् चिदहञ्चितोदिता॥२९॥381

That excellent speech derived from Brahma which is accompanied by the knowledge of realization of Brahman, which is adorned by philosophical words, and which is prompted by one's own internal experience, exists with the thought of self-knowledge.

जागर्ति वाक् स्वात्मनि सा प्रचेतना
जानाति साऽन्तर्हृदि चिन्निकेतना॥
स्वाहञ्चिता वाङ्मनसाऽसुनाऽऽत्मना
सोपास्यतां जागृतिसत्त्वहेतुना॥३०॥382

That speech which is the life giver is awake in the soul. It, being the repository of the noble thoughts knows in the inner heart. Let that be worshipped from the bottom of the heart, with a view to get the vitality of the wakefulness.

नित्यं स्वयं प्राणचिता सहासनात्
साऽहञ्चिता वाग् अतति प्रमा स्वनात्॥
प्राणादपानाच्च गतेरुपासनात्
सा हंसरूपाऽक्षरसत्त्वसुस्वना॥३१॥383

That sacred speech, with the thought of 'I' being by itself always associated with the thought of the vital airs spread far and wide. By worshipping prana, apana etc. she obtains the form of swan, which is not decaying and sweet.

हंसात्मिका वाक् प्रथितेहसाऽजपा
गायत्रिनाम्नी पर मन्त्रचित्स्वपा॥
निरीक्ष्यतां जागृति सत्त्वयोगतः
निजा ध्रुवा स्यात् स्मृतिरात्मबोधतः॥३२॥384
इति द्वादशी कला सम्पूर्णा॥

That speech which is famous here as of a swan bearing the name Gayathri, the best of hymns. Let her be seen by the yoga of vitality of wakefulness. Then it will be true and everlasting recollection.

Thus ends the twelfth chapter.

अन्नशुद्धितोऽखिलस्यधीन्द्रियस्य शोधनात्
सत्त्वशुद्धिरात्मनि प्रजायते सुबोधनात्॥
दैवतात्मनाऽहमा ध्रुवा स्मृतिः समासनाद्
दैवरातगीतयोगसत्सुधा सुसेवनात्॥१२॥

By purifying all the jnanendriyas by the purity of the food, the purity of the spiritual vitality arises by a proper knowledge. By enjoying the nectar of yoga of realization sung by Shri Brahmarshi Daivarata a permanent and true memory will result by holy thoughts of equality.

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# ॥अथ त्योदशी कला॥

॥साक्षात्कारपात्रतासिद्धिकारकः साजात्ययोगः॥
॥यज्ञे योगादिसाधने उपासनादौ च उपास्योपासकयोः॥
॥साजात्यं एव अत्यन्तमावश्यकम्॥
अस्मिन् अर्थे मनोः ऋङ्मन्त्रदर्शनम्॥
अस्ति हि वः सजात्यं रिशादसो
देवासो अस्त्याप्यम्॥
प्रणः पूर्वस्मै सुवित्ताय वोचत
मक्षू सुम्नाय नव्यसे॥ (मनुः, ऋक्. मं. ८/२७/१०)

The thirteenth chapter.

The sajathya yoga for success in making a person eligible for sakshatkara.

In a sacrifice, in the practice of yoga and at the commence of a worship, the homogeneousness of the worshipper and the worshipped is absolutely necessary.

In this context, the authority of the Rigvedic hymn as sung by Manu.

Oh! Destroyer of the foes, there is homogeneousness among you; oh! Gods there is something which has to be obtained. You told our ancestors that every time a fresh effort should be made.

साक्षात्कृतेर्योगकृतेः सुसाधने
स्वात्मन्यभिध्यानधृतेरबाधने॥
साजात्यमेव प्रथमं हि कारणं
वैजात्य-वैमत्यपदं त्वकारणम्॥१॥385

The first reason for the practice of yoga for realization and for a peaceful meditation within, without any disturbance is the homogeneousness. Heterogeneity or thinking in wrong lines is not at all the reason.

उपास्यकोपासकयोः समस्तयोः
सम्प्राप्ययोर्देवमनुष्ययोस्तयोः॥
संसेव्य तत्सेवकयोरुपास्तयोः
युक्तं सजातीयपदं सुसक्तयोः॥२॥386

It is proper that the homogeneity exists between all types of worshipped and the worshipper, of gods and men, of the master and servant who have associated themselves with each other.

परस्परं प्राप्यमपि प्रसाधकं
परापराद्यं च परं प्रसादकम्॥
भक्तिः सखित्वं प्रियभावनादिकं
भाव्यं मिथो यौगिकसाधनादिके॥३॥387

In the various means of yoga, mutual devotion, friendship, regard and affection are essential for a proper and successful realization of the highest goal namely supreme bliss.

अत्र प्रत्यक्षगो दृष्टान्तः॥
तेजः सरूपेण निजेन चक्षुषा
तेजोमयं सूर्यममुं परार्चिषम्॥
द्रष्टुं सजातीयगुणेन शक्यते
योगः स दृग् दृश्यपरेण युज्यते॥४॥388

It is possible to see the sun god who is full of lustre and light only by one’s own eye which has a similar form. This is the yoga of the object to be seen and the vision.

श्रोत्रेण दिग् व्योमगुणेन शंसितं
शब्दं परं व्योमगुणं प्रशासितम्॥
श्रोतुं हि शक्यं सह भावनाहितं
प्रत्यक्षमेतत् सकलप्रमोदितम्॥५॥389

It is a well-known fact that the ear, which has the characteristics of the quarters and the sky, is responsible for the sound which emanates there. It is the experience of all that hearing is possible only if there is a mutual understanding and cooperation.

॥वेदवेदितं तात्त्विकं दृष्टान्तान्तरम्॥
समानमेतदुदकमुच्चैत्यवचाहभिः॥
भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नयः॥ (दीर्घतमाः ऋक्. मं. १/१६४/५१)

<u>Another illustration based on vedic philosophy.</u>

It is a common phenomenon that water goes up and comes down by light. Waters sprinkle on the earth fires sprinkle on heaven. (Dirghatama. Rg. Man. 1/164/51)

यथाऽम्बरस्थं जलमात्मतेजसा
सूर्योऽवनौ वर्षयति स्वमोजसा॥
तथाऽवनिस्थं जलमूर्ध्वतेजसा
सोऽग्निः प्रति प्रेषयति स्वरौकसम्॥६॥390

Just as the sun god showers the heavenly water on the earth by his resplendence, so also heavenly abode by his upward radiance.

सूर्यो दिविस्थो भुवि संस्थितं जलं
सोर्ध्वं समाकर्षयति स्वमुच्चलम्॥
सोऽग्निर्दिविस्थं जलमूर्ध्वरश्मिभिः
भूमौ समावर्तयति प्रतीरयन्॥७॥391

Sun stationed in heaven attracts water on the earth upwards; similarly fire draws the water in heaven by upward pencils of rays.

स्वतेजसाऽसौ दिवि सम्प्रकाशते
तस्मादिहाग्निर्भुवि सम्प्रजायते॥
भूयोऽपि सोऽस्मिन्ननले प्रलीयते
सोऽग्निश्च सूर्ये पुनरन्तरीयते॥८॥392

This sun god shines in heaven by his inherent radiance; from him fire is born here on the earth. Again he emerges in the fire and that fire goes in the sun again.

तद्वत् परेशात् पुरुषात् प्रजाताः
जीवाः समस्ता भुवि चेतनाप्ताः॥
परस्परं ते पुनरायतन्ते
योक्तुं तथा योजयितुं निजान्ते॥९॥393

In the same manner all living beings are born in this earth by the Supreme Being and are animated. They again try to unite mutually and also cause to unite.

क्षुधा पिपासोपशमादिकामौ
स्वात्मीयवात्सल्यगुणानुकामौ॥
तौ मातृपुत्रौ करणत्रयेण
परस्परं स्तो हृदि यत्नशीलौ॥१०॥394

The mother and son, for instance, full of desire, hunger and thirst, mutual affection, are one at heart in thought, word and deed.

तौ कामुकौ स्त्रीपुरुषौ यतेते
सङ्गन्तुमन्योऽन्यमिहान्तरस्थौ॥
योक्तुं हृदा सङ्गमनेन योगाद्
भोक्तुं सुखं योजयितुं चिता स्वम्॥११॥395

In the same manner a man and woman in love will try to unite with each other by heart through yoga so that they derive pleasure and attain unity in thought.

जीवाः समस्ताः परमात्मनोंऽशाः
जीवन्ति सत्त्वेन परेशवंशाः॥
सङ्गन्तुमन्योऽन्यकृतेरुभौ तौ
साजात्ययोगेन सदा यतेते॥१२॥396

All living beings here are the part of supreme Lord and they live by his power. Both of them always try to unite with each other by the yoga of homogeneousness.

सा प्रक्रियाऽत्र स्वयमेव सान्वयं
निसर्गतः सम्प्रचलत्यनत्ययम्॥
संयुज्यतेऽन्ते तु मिथस्तथोभयं
सद्योगसत्त्वादमृतत्त्वतः स्वयम्॥१३॥397

Such a reaction goes here voluntarily by nature continuously without obstacles. In the end both of them unite by the yogic power for the attainment of immortality.

नैसर्गिकः स्यात् प्रलये स योगः
यदा कदाचित् सरसोपयोगः॥
धीयोगतस्तत्परसंविदाद्यैः
सद्यः सुसाध्यं सकलं समाप्यम्॥१४॥398

That yoga is natural in destruction; used on rare occasions it is full of pleasant utility. By the yoga of intellect and knowledge pertaining to that, everything is possible of attainment and termination.

तत्रापि यत्नात् पुरुषार्थयोगतः
संवित्क्रियाभावनहृत्प्रयोगतः॥
मर्त्योऽप्यमार्त्यो भविताऽत्र शाश्वतः
सत्यामृतत्त्वं परमाप्नुयात् स्वतः॥१५॥399

Even there by an effort of yoga of the four aims in life and by the experiment of knowledge, action and thought, a mortal will become permanently immortal and automatically attains the truth and immortality.

परात्मसाक्षात्कृतिमात्मनेच्छन्
तस्यैव साजात्यमियात् समुच्छन्॥
साजात्ययोगेन यतेत पूर्वं
स्यात् पात्रतासत्त्वमुखादपूर्वम्॥१६॥400

Desiring from his soul, god realization, he will become exactly similar to it in homogeneity. He should first try by the yoga of homogeneousness and he is bound to be unprecedented by fit and vital.

अस्मिन्नर्थे वैदिकं तत्त्वदर्शनम्॥
॥यतमानयोगः॥
वैश्वानरस्य सुमतौ स्याम
राजा हि कं भुवनानामभिश्रीः॥
इतो जातो विश्वमिदं विचष्टे
वैश्वानरो यतते सूर्येण॥ (कुत्सः, ऋक्. मं. १/९८/१)

The yoga of effort.

Let us be in the good books of fire god as he is the glory of all worlds and also the king. He, being born from here pervades the entire universe along with the sun god.

वैश्वानरस्यानुगतिं भजामो
विश्वात्मनोऽन्तः सुमतौ भवामः॥
विश्वस्य राजा ससुखः कभावः
विश्वात्मकश्रीर्गुणभूतिभावः॥१७॥401

Let us follow the fire god who is the soul of the universe and let us be in his good books. He is the king of the universe and is its glory, wealth and merit.

सेतः स्वभूमेर्द्युचितः प्रजातो
विश्वं विचष्टे स्वमिदं प्रभातः॥
वैश्वानरोऽन्तर्हृदये स्वसाक्षी
जीवश्चिदात्माऽप्यमृतो नृचक्षुः॥१८॥402

He is born from the earth through the sky and sees this entire universe by his lustre. This fire god is the witness in the interior of the heart. He is the soul of the conscience, he is immortal and eye of the men.

वैश्वानरोऽयं यतते हृदाऽन्तः
सूर्येण साकं स्वधिगन्तुकामः॥
सूर्यात्मना चित्तिमता स्वपित्रा
योक्तुं स्वमात्मानमिमं स्वतन्त्रात्॥१९॥403

This fire god makes an effort with the sun god by his heart to attain heaven. He tries to unite his soul independently with his father the sun god who is full of the power of consciousness.

द्यौरेव असौ सूर्यः पिता, इयं पृथिवी माता॥
द्यौर्मे पिता जनिता नाभिरत्र
बन्धुर्मे माता पृथिवी महीयम्॥ (दीर्घतमाः, ऋ. मं. १/१६४/३३)
द्यौर्वः पिता पृथिवी माता॥ (अगस्त्यः ऋ. मं. १९१/६)

The sky itself is the sun the father, this earth is the mother.

The sky is my father, the progenitor the navel here and this mother earth is my mother, the relative. (Dirghatama Rg. Man. 1/164/33)

The sky is your father and earth is your mother. (Agastya Rg. Man. 191/6)

द्यौर्मे पितासौ सविताचिदात्मा
सूर्यस्य चामुष्य दिवोऽन्तरात्मा॥
माता महीयं जगतां सवित्री
जीवात्मनां वः सुहिता धरित्री॥२०॥404

The sky is my father, the sun who is the supreme spirit and who is the conscience of the sky. This earth who gives birth to various worlds is the mother who is beneficial sustainer of all living beings.

तस्मिन् ध्येये परमात्मनोऽपि समानः प्रयत्नः जीवात्मनां संयोगे
मित्रो जनान् यातयति ब्रुवाणो
मित्रो दाधार पृथिवी मुत द्याम्॥
मित्रः कृष्टीरनिमिषाऽभिचष्टे
मित्राय हव्यं घृतवज्जुहोत॥ (विश्वामित्रः ऋ. मं. ३/५९/१)

मित्रो जनान् यातयति प्रजानन्।
सत्याय हव्यं घृतवद्विधेम॥ (तै. कृ. यजुः. सं. ३/४/११/५)

In that object of meditation the effort of even the Supreme Being in the unity of living being is quite common.

The sun activates all men saying, the sun is the main support of the earth and the sky. The sun sees all people with an alert eye. To the sun offer the offering full of ghee. (Vishwamitra Rg. Man. 3/49/1)

The sun knowing well activates the people. To him who is the truth we offer offerings. (taitt. Krana Yaj. Sam. 3/4/11/5)

मित्रो जनानां जगतां निजानां
मित्रस्वरूपः स्वयमात्मजानाम्॥
मन्त्रात्मवाचा सुहितं ब्रुवाणः
मर्त्याञ्जनान् यातयति प्रजानन्॥२१॥405

The sun is the friend of all people and of all worlds born out of him. Pronouncing good by a word which is hymn and knowing well activates them.

मित्रो जगच्चक्षुरसौ महस्वान्
दृष्ट्याऽभिचष्टेऽनिमिषः समस्तान्॥
मित्राय हृद्यं वचनं समर्प्यं
मित्रस्य सन्दर्शनतः सुतर्प्यम्॥२२॥406

The radiant sun is the eye of the world and sees all things by a vision which never winks. To the sun therefore a beautiful words has to be offered and by the sight of the sun there is complete satisfaction.

मित्रस्य चित्प्रेरणया प्रबुद्धाः
सत्सन्दृशा स्वात्मचिता प्रवृद्धाः॥
मित्रात्मसाक्षात्कृतियोगतृप्ताः
सत्यात्मयोगादमृतत्वमाप्ताः॥२३॥407

By the prompting of the thought by the sun the people wake up and prosper well by a good vision and self-knowledge. Being contended by the yoga of realization of the sun god, they obtain immortality by the yoga of truth and self-discipline.

प्र स मित्र मर्तो अस्तु प्रयस्वान्
यस्त आदित्य शिक्षति व्रतेन॥
न हन्यते न जीयते त्वोतो
नैनमंहो अश्नोत्यन्तितो न दूरात्॥ (विश्वामित्रः ऋक्. मं. ३/५९/२)

Let that sun god be beneficial to people because he teaches by a vow. By that he is neither killed nor conquered and no sin touches him either from far or near. (Vishwamitra Rg. Man. 3/59/2)

मित्रस्य सत्यस्य महाव्रतेन
यः शिक्षति स्वात्मनि सन्धृतेन॥
न हन्यते सोऽत्र न जीयतेऽन्यैः
नाप्नोति तद्रक्षितमेन मंहः॥२४॥408

By the great vow of the real sun god who teaches it to him who holds it in heart, he is neither killed nor conquered by others. So long as he is protected, no sin touches him.

सूर्यात्मसत्यव्रतयोगयुक्तो
मित्रस्य तत्सत्सुमतौ बभूव॥
स विश्वमित्रत्वमनु स्वतन्त्रः
सत्यो बभौ स्वात्मनि सत्यमन्त्रः॥२५॥409

The man who practices the real yoga of sun god is certainly in his good books. He is independent and a friend of the universe and practicing the hymn of truth within himself shines in reality.

॥मित्रात्मसत्त्वोर्जितः विश्वामित्रो ब्रह्मर्षिः॥
मित्रात्मयोगादुदितः स विश्वा-
मित्रो महान् ब्रह्मऋषिर्बभूव॥
तन्मन्त्रसन्दर्शनवाक्प्रदिष्टं
साक्षात्कृतेर्योगकृते विशिष्टम्॥२६॥410

The great Brahmarshi Vishwamitra proposed well by the vitality of the power of the sun god.

By the yoga of the sun god the great Vishwamitra became Brahmarshi. By the word of that hymn seen by him, the yoga realization was especially possible.

मित्रावरुणयोः ज्योतीरसकिरणयोर्योगाद् वरिष्ठः॥
ब्रह्मर्षिः वसिष्ठः॥
ब्रह्मा स मैत्रावरुणो वसिष्ठः
ब्रह्मात्मसंवित्कृतिचित्प्रतिष्ठः॥
मैत्रं हि चक्षुश्च विदा वरिष्ठं
क्षात्रं मनो वारुणहृद्गरिष्ठम्॥२७॥411

The great and best Brahmarshi Vishwamitra was born by the union of light and fluid rays of the sun and Varuna.

That sage Vasista who is Maitravaruna by virtue of his birth has established himself as an authority in Brahmajnana or philosophical know. The eye being derived from the sun is the best and the mind is weighty with the heart of varuna.

मित्रावरुणौ ब्रह्मक्षत्रतेजः शक्तिरूपौ ज्ञानक्रियास्वरूपौ॥
सत्यात्ममित्रात्मकदिव्यसत्त्वं
प्रज्ञाननेत्रोर्जितचित्प्रभाप्तम्॥
ब्रह्मैव मित्रः परतत्त्ववेत्ता
स मित्र एव क्रतुरात्मसत्त्वा॥२८॥412

Mitra and varuna represent the form of Brahmin and Kshatriya powers and are knowledge and action respectively.

The divine vitality of the sun god the soul of which is truth is obtained by the lustre of the thought produced by the eye of wisdom. The sun is the Brahma who knows the spiritual knowledge, he himself is the sacrifice of the soul force.

क्रतुः परो ज्ञानमयः स यज्ञः
दक्षो बलं प्राणकृतीष्टसंज्ञः॥
वाचाऽऽत्मनस्तौ परयाऽन्तरिज्यौ
योगानुविन्नौ क्रतुदक्षसत्त्वौ॥२९॥413

The best sacrifice is that of the knowledge and Daksha is strength which causes life with a desirable symbol. Both of them have to be worshipped internally by the best word as both the sacrifice and Daksha are full of yoga.

द्यात् तदध्यात्मकतत्त्वयोगात्
तद्धीन्द्रिणां सह सम्प्रयोगात्॥
क्रतुः स यत् कामयते विदाऽन्तः
समृध्यतेऽस्मै हृदि यः स दक्षः॥३०॥414

That has to be known only by the yoga of the philosophy of the soul along with the experiment of senses of the knowledge. That which desires knowledge internally is sacrifice and that which adds to prosperity in the heart of Daksha.

व्रतं हि मैत्रावरुणं सुदिव्यं
चक्षुर्मनोयोगहृदाऽध्युपास्यम्॥
दीक्षाव्रतं तत् क्रतुदक्षभाव्यं
धीयोगसत्त्वाद् ऋतसत्यसेव्यम्॥३१॥415

The divine observance called Maitravaruna will have to be worshipped by the yoga of the eye, the mind and the heart. That has to be performed under the strict discipline by sacrifice and Daksha and has to be served by truth and Rita by the vitality of the yoga of intellect.

ज्ञानक्रियाशक्ति समैकसत्त्वं
सर्वार्थसंसाधकमात्मतत्त्वम्॥
परात्मसाक्षात्कृतये समिष्टं
योगेन मैत्रावरुणं विशिष्टम्॥३२॥416
इति त्रयोदशी कला सम्पूर्णा॥

The philosophy of supreme knowledge which is capable of accomplishing everything and which is full of vitality of the power of knowledge and action equally is helpful in the realization of the Supreme Being by the yoga specially called Maitravaruna

Thus ends the thirteenth chapter.

देवतासजात्ययोगसत्यवागुपास्यतां
दैवमर्त्ययोः स्वमाप्यमिष्टसत्त्वमाप्यताम्॥
दैवतेन्द्रवेदवाक्सुतत्त्वतः समर्थ्यतां
दैवरातवागुदीर्णयोगसत्सुधाऽर्थ्यताम्॥१३॥

May the word of the truth of yoga of the homogeneousness of gods be worshipped; may be desirable vitality of gods and men be obtained. May the vedic hymn of Indra, the Lord of gods be properly comprehended and may be the good nectar of yoga pronounced by Brahmarshai Daivarata be prayed for.

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## अथ चतुर्दशी कला॥

तद्दैवतात्मसाजात्यसिद्धये सत्यव्रतमेव प्रधानं प्रथमं साधना॥
देवात्मसाजात्यगुणाद्युपाप्तये
सत्यव्रतं साधनमात्मतृप्तये॥
अनीन्द्रसूर्यादिकदेवतोष्टये
ब्रह्मात्मसंवित्प्रतिपत्तिभूतये॥१॥417

The fourteenth chapter.

For the success in the homogeneity of gods and the soul the first step is the main observance of the vow of truth.

In order to obtain the homogeneous qualities between god and soul, the means is the vow of truth for self-satisfaction and for propitiation through sacrifice of Agni Indra and the sun god and for the attainment of mastery in the knowledge of the supreme Brahman.

ऋतं वाव दीक्षा सत्यं दीक्षा ऋतमित्येष वै सत्यम्,
सत्यसंहिता वै देवाः, अनृत संहिता मनुष्याः,
तस्माद्दीक्षितेन सत्यमेव वदितव्यम्॥ (ऐ. ब्रा.)

Dedication to Rita (cosmic order- divine law) or to truth for Rita to truth. Gods speak the truth. Men speak falsehood. Therefore who has dedicated something to sacred must always speak the truth. (Aitreya Brahman)

देवाः परे॑ ते॑ दिवि सत्यसंहिताः
मर्त्यास्त एते॑ऽनृत संहिता मताः॥
ते॑ प्राप्नुवन्त्यात्मनि संविदाऽर्हतां
सत्यव्रते॑नैव हि दे॑वतात्मताम्॥२॥418

Those holy gods in the heaven always speak the truth. These men are considered as speaking falsehood. They obtain eligibility within themselves by knowledge within themselves by knowledge and become like gods by the observance of the vow of truth.

॥तस्मिन् दीक्षा व्रते॑ ग्रहणे॑ यजुर्मन्त्रः॥
अग्ने॑ व्रतपते व्र॒तं च॑रिष्यामि॒
तच्छ॑केयं॒ तन्मे॑ राध्यताम्॥
इ॒दम॒हमनृ॑तात् स॒त्यमुपैमि॥ (शुक्लयजुः सं.)

At the time of dedication the hymn of Yajurveda.

Oh! Fire god, who is the Lord of all vows I am observing a vow, help me to perform in such a way that I go from untruth to truth. (Sukla Yajur Sam.)

सत्यव्रतस्था अवनौ मनुष्याः
तद्दे॑वसाजात्यमुपाप्य सत्याः॥
यज्ञाय ते॑ऽर्हन्ति च दे॑वयज्ञे॑
तद्दे॑वतासात्म्यहृदा यजन्ते॑॥३॥419

Those men on this earth who are under the vow of truth are true, after having obtained the homogeneous qualities of gods. They are fit to perform a sacrifice in the sacrifice of gods and therefore they do it with a godly heart.

अनृतात् सत्यमुपैमि। मानुषाद्दैव्यमुपैमि॥
दैवीं वाचं यच्छामि॥ (तै. कृ. यजुः)

I go to truth from untruth; I go to the divine from the human and speak a divine word. (taittiriya Krishna yajur.)

मर्त्यत्वरूपादनृताद् विमुक्ताः
सत्येन योगादमृतत्वमाप्ताः॥
वाचं नियच्छन्ति च ते सुसत्यां
ज्ञाने च योगेऽखिलदेवयज्ञे॥४॥420

Being released from the falsehood which is the form of mortals, the men attain their immortality by their association with truth. In all godly sacrifices they speak the truth as also in knowledge and yoga.

उपास्योपासकयोर्देवमानवयोरुभयोरपि समानं तत् सत्यव्रतम्
त्वमंग्ने व्रतपा अंसि देव आमर्त्येष्वा॥
त्वं यज्ञेष्वीड्यः॥ (ऋक्. मं. ८/११/१)
अग्ने व्रतपते त्वं व्रतानां व्रतपतिरसि, या तव तनूरियं
सा मयि, तया मम तनूरेषा सा त्वयिं,
सहनौव्रतपतेव्रतिनोर्व्रतानिं॥(तै. कृ. य. सं.)

This observance of the vow of truth is common to both gods and men who are the worshipped and the worshipper respectively.

Oh! Fire god you are the protector of vows whether in gods or in men. You are worship worthy in all sacrifices. (Rg. Mantra.)

Oh! Fire god, the Lord of vows, you are Lord of all vows. That which is your body is in me. That which is my body in you. You protect, Lord of vows! All the vows of those who observe them. (taittiriya Krishna yajur samhita)

सत्यव्रतं स्यादिह देवमर्त्ययोः
समानमेवात्मनि यज्ञसक्तयोः॥
समानभावेन समस्तयज्ञः
योगश्च संसिध्यति सोऽप्यभिज्ञे॥५॥421

The vow of truth is common to gods and men are absorbed in the performance of sacrifices. All sacrifices and yoga will succeed by a feeling of equality in an expert.

सत्यप्रतिज्ञैव हि देवतानां
सत्यैकनिष्ठाऽऽत्मनि मानवानाम्॥
समानयोगात् करणत्रयाप्ता
ज्ञानेन भावेन च कर्मणाऽऽत्ता॥६॥422

The vow of truth certainly of gods and the steadfast attachment to truth only of men are obtained by thought, word and deed by a common yoga, and by knowledge, thought and action.

अग्निमुखादुदिता वाचः आम्भृण्याः सत्या प्रतिज्ञा॥
अहमेव स्वयमिदं वदामि
जुष्टं देवेभिरुत मानुषेभिः॥
यं कामये तं तमुग्रं कृणोमि
तं ब्रह्माणं तमृषिं तं सुमेधाम्॥ (वाक्. आम्भृणी. ऋ. मं. १०/१२५/५)

The words uttered by the face of the fire god and the true vow of the Ambhruni.

I myself say this which is desired by gods and men. Whomsoever I desire I make him powerful, make him Brahma, a sage and an intelligent person. (Vak-Ambhruni Rg. Man. 10/ /)

यं कामये मर्त्यमिमं निजाप्तं
ब्रह्माणमेवात्रकरोमि सत्यम्॥
सा वाक् प्रतिज्ञाऽग्निमुखादुपात्ता
स्यादात्मसात्संस्करणेन सत्या॥७॥423

I truly make him, who I desire, a Brahma that word in the form of a vow has come out from the face of the fire and will become true and one’s own constant usage.

तदात्मसात्करणे प्रार्थना॥
यदंग्ने स्यामहं त्वं त्वं वा घास्या अहम्॥
स्युष्टे सत्या इहाशिषः॥ (ऋक्. मं. ८/४४/२३)

<u>The prayer to make it one's own.</u>

Oh! Fire god, either I will be you or you will be me. All blessings come out true. (Rg. Man.)

अग्ने यदास्यामहमेव हि त्वं
त्वं या यदि स्या अहमत्र नित्यम्॥
तदैव सात्म्येन च सत्यमन्त्राः
तत्त्वेन सत्याश्च तवाशिषः स्युः॥८॥424

Oh! Fire god, when I become you and you become me, have always then only the hymns will be true and really all your blessings will be true.

मनुष्याणां साक्षादमृतत्त्वोदये ऋभूणां निदर्शनम्॥
ऋभुश्च विभ्वा च तथैव वाजो
मर्त्यास्त्रियस्ते ऋभवः समस्ताः॥
सौधन्वनास्ते तपसा प्रतप्ताः
सत्यात्मयोगादमृतत्वमाप्ताः॥९॥425

A real instance of immortality among men is that of Rbhus.

The three men called Rbhu, Vibhva and Vaja are all the Rbhus. They are the sons of Sudhanva and severe penance and the yoga of truth obtained immortality.

मर्त्याश्च सन्तोऽपि च सत्यमन्त्राः
ते सम्बभूवुरृभवः स्वतन्त्राः॥
यज्ञार्हतां तत्परदेवतात्वं
योगादुपात्तास्तपसाऽमृतत्वम्॥१०॥426

Even good men with truth as their hymn became independent Rbhus. They attained sacrificial ability, divinity and immortality by yoga and penance.

ते देवयज्ञे महसा सुसिद्धाः
मर्त्या विमुक्ताश्च मनुष्यगन्धात्॥
सत्यात्मनाऽऽप्तास्तपसा सवित्रा
ते सोमपाने प्रययुः पवित्राः॥११॥427

They became successful in the sacrifice of gods and those men were released from human fragrance. By truth and penance they became holy and eligible in the drinking of soma juice.

ऋग्वेदमन्त्रेषु ऋभूणां प्रसिद्धिः॥
इन्द्रस्य सख्यमृभवः समानशुः
मनोर्नपातो अपसो दधन्विरे॥
सौधन्वनासो अमृतत्वमेरिरे
विष्ट्वी शमीभिः सुकृतः सुकृत्यया॥ (विश्वामित्रः ऋक्. मं. ३/६०/३)

The fame of the Rbhus in the vedic hymns of the Rigveda.

The Rbhus obtained the friendship of Indra. They bring the grandson of Manu held water. They, the fortunate sons of Sudhanva obtained immortality by their good acts which pervaded the entire space. (Vishwamitra Rg. Man. 3/60/3)

इन्द्रेण साकं दिवि देवयज्ञगाः
हविर्भुजस्ते बभुरार्चदेवताः॥
इन्द्रस्य सख्यं सह सोमपानतः
प्राप्ताः परानन्दरसानुभावतः॥१२॥428

They went to all sacrifices of gods in heaven along with Indra; eating the havis, they shown like worship worthy gods. By virtue of drinking soma juice they obtained the friendship of Indra and the experience of enjoying the supreme bliss.

वि॒ष्ट्वी शमी तरणि॒त्वेन॑ वा॒घतो॒
मर्ता॑सः॒ सन्तो॑ अमृत॒त्वमा॑न॒शुः॥
सौ॒ध॒न्व॒न्ता ऋ॒भवः॒ सूर॑चक्षसः
संवत्स॒रे सम॑पृच्यन्त धी॒तिभिः॑॥ (कुत्सः ऋक्. मं. १/११०/४)

Good men attain immortality by performance of good and pervasive acts or by their association with the sun god. The Rbhus who are the sons of Sudhanva with their eyes like the sun were blessed with wisdom in a year. (Kutsa Rg. Man. 1/110/4)

ते ज्ञानविज्ञानसुपूर्णचक्षुषः
सत्येन सिद्धाः परदेवतार्चिषः॥
इन्द्रस्य सख्यादमृतत्वयोगतः
ते मानवानुग्रहशक्तिमाययुः॥१३॥429

They, with their eyes full of knowledge and philosophy with the lustre of supreme Brahman and having attained success by truth, obtained the capacity to bless the human beings by the friendship of Indra and by virtue of their association with immortality.

इन्द्रः ऋभुमान् - इन्द्रवन्तः ऋभवः॥
सेन्द्रः परात्मा ऋभुमान्त्सुसिद्धः
सन् देवयज्ञाहुतिभिः समिद्धः॥
सोमाहुतीष्टा ऋभवोऽपि सन्तः
स्वाहाकृतेस्ते बभुरिन्द्रवन्तः॥१४॥430

That high souled Indra, being enlightened by the offerings in a sacrifice of the gods became known as Rbhuman; even the good Rbhus being fed by the offerings of soma juice began to shine with Indra.

साक्षात्कृतात्मान इह त्रयस्ते
साक्षात् समस्तैः सह दैवतैस्तैः॥
सात्म्येन योगात् परसख्यमाप्ताः
स्वादर्शभूता ऋभुदेवताख्याः॥१५॥431

Those three Rbhus are those who have attained realization here along with all those gods in fact. By the yoga of their own self they attained the supreme friendship and have become exemplary and famous as Rbhudevatas.

सत्येन यज्ञैस्तपसा च योगात्
तद्वत् पुनः सम्प्रति ये यतन्ते॥
ब्रह्मात्मसाक्षात्करणेन मर्त्याः
पूर्णामृतत्वं परमाप्नुवन्ति॥१६॥432

Now those men, who endeavor them like truth, penance and yoga, will also obtain the best and full immortality by the realization of the supreme Brahman.

देवतार्चनादौ मनुष्यगन्धनिवारणार्थं मन्त्रद्वयप्रयोगविधानम्॥
तद्वेदतन्त्रान्वितदेवतार्चने
तद्देवसाजात्यगुणाद्युपार्जने॥
मनुष्यगन्धस्य निवारणेऽर्थितं
मन्त्रद्वयं तत्वगुणात् समर्थितम्॥१७॥433

In order to remove the mortal contacts, the method of reciting two hymns at the commencement of worship of god.

Therefore in a worship of god accompanied by the vedic methods and in trying to obtained the similar homogeneous qualities of gods, two hymns have been quoted to enable the removal of mortal fragrance by their philosophical nature.

ए॒वापि॒त्रे वि॒श्वदे॑वाय॒ वृष्णे॑ य॒ज्ञैर्वि॑धेम॒ नम॑सा ह॒विर्भिः॑॥
बृह॑स्पते सु॒प्र॒जा वी॒रव॑न्तो व॒यं स्या॑म॒ पत॑यो र॒यी॒णाम्॥ (वामदेवः- ऋ. मं. ४/५०/६)

येभ्यो॑ मा॒ता मधु॑म॒त्पिन्व॑ते॒ पयः॑ पी॒यू॒षं॒ द्यौरदि॑ति॒रद्रि॑बर्हाः॥
उ॒क्थशु॑ष्मान् वृषभ॒रान् त्स्वप्न॑स॒स्तां आ॑दि॒त्यां अनु॑मदा स्व॒स्तये॑॥ (गयःप्लातः - ऋक्. मं. १०/६३/३)

The two hymns to the father only and from whom the mother in order to remove mortal contacts.

मनुष्यगन्धनिवारणार्थे एवापित्रे, येभ्यो माता इतिमत्रद्वययोगात्
एवा हि पित्रेऽपि च तत्र येभ्यो
मातेति मन्त्रद्वयसम्प्रयोगात्॥
मन्त्रार्थसद्भावनयैव तेभ्यः
स्वेष्टं फलं सिध्यति मानवेभ्यः॥१८॥434

By the use of the two hymns; to the father only and then from whom the mother, men get the desired fruits by the very good thought of the meaning of these hymns.

एतादृशे केवलभावनात्मके
साक्षात्प्रभावोच्चफलोदयादिके॥
सत्यं तपो योगसुसंविदादिकं
तन्मन्त्रयोगादिह सानुभावदम्॥१९॥435

In this kind of act which is purely idealistic and which consists of really excellent results, truth, penance, yoga and good knowledge etc. will give special lustre by yoga of that particular hymn.

वेदादिमन्त्रोऽपि तदर्थभावनाद्
यज्ञेषु योगादिषु तन्त्रयोजनात्॥
सर्वार्थसिध्यै प्रभवेत् प्रयोजने
ग्राह्यः सबाह्यान्तरयोगसाधने॥२०॥436

Even vedic hymns by the thought of their senses, and by the application of relevant procedure in sacrifices and yoga, will be useful in granting all that is desired and will have to be accepted both for external and internal yogic exercises.

॥साजात्ययोगाभ्यासप्रक्रिया॥
साजात्ययोगाभ्यसनं विशिष्यते
साक्षाद् विधेः प्रक्रिययाऽनुशिष्यते॥
साक्षी सदात्मा स्वचिता प्रकाशते
साक्षात्कृतेः स्वानुभवः प्रकाश्यते॥२१॥437

The manner of homogeneous yogic practices.

The homogeneous yogic practice has a specialty about it and is in reality exists in the manner of its procedure. The good souled man who is the witness shines by his own consciousness. The experience of realization is manifested.

आत्मसात्करणे मिथ संयोगेन प्रतपनम्॥
यस्मादयः पिण्डमिहानलः स्वयं
स्वान्तः प्रविष्टं प्रति तापयन्नलम्॥
यथाऽऽत्मसादेव करोति सान्वयं
स्वंभावयंश्चित्तिमयं हि सोऽनलम्॥२२॥438

Burning by mutual union in secret of self-identity.

Burning fire, by itself, is capable of making a lump of iron which has entered it, completely merged in itself by burning, thinking that it is pervaded by the fire consciousness.

तथा चिदात्माऽपि निजं हि धीन्द्रियं
स्वायत्तमन्तश्चितियोगशक्तितः॥
करोतिचैतन्यमहः कलामयं
सम्भावयत्येव समानवृत्तितः॥२३॥439

In the same manner, a self-conscious person who has mastered the vedic hymns makes the intellect full of life and splendor by the power of yogic concentration and thinks that it has common course to follow.

तद्वत् परात्माऽपि निजात्मनोऽन्तरे
योगात् प्रविष्टं सदुपास्तिवित्परम्॥
जीवं निजं स्वान्तरमात्मसंविदा
तमात्मसादेव करोति कोविदम्॥२४॥440

Similarly, the paramatma make jeevatma who is absorbed in the act of good worship who has entered by yoga into him, a part and parcel of himself by self-knowledge and expert.

अस्मिन्नर्थे प्रत्यक्षं अपरोक्षं च वैदिकं तत्त्वदर्शनम्॥
अ॒ग्नि॒र॒यं प्र॒ज्ञया॒ सन् प्र॑चे॒तनो॒
विश्व॑मे॒तच्च॒का॒र सं स॑चे॒तस॑म्॥
ब्रह्म॒णोऽण्ड॒ं पिण्ड॒ं यथाऽयंसो॒ऽग्निं
सो॑ अ॒ग्निः प्र॑ज्ञा॒ता पुरु॑षो॒ जा॒तवे॑दाः॥ (दैवरातः छन्दोदर्शनम्. १/ अनु.१/सू.५/ऋक्.६)

<u>In this connection, the real and not invisible philosophic and vedic interpretation.</u>

This Agni is an activator with sound knowledge. He activated the universe the egg of Brahma like fire which heats an iron ball. That Agni is the knower and pervades the whole universe and he is one existing in all and knowing all. (daivarata Chandodarshana 1-1-5-6)

ब्रह्मात्मकं भूमपरात्मसंस्थं
ब्रह्माण्डमेतत् स्वचितिप्रभोत्थम्॥
अग्निर्ह्ययः पिण्डमिवस्वरूपं
कृत्वाऽधितिष्ठत्यनृताद्यरूपम्॥२५॥441

This Agni lives in this universe which is in the glorious paramatma, the soul of which has arisen by the lustre of its own consciousness, as if he enters an iron ball in his own form.

तस्यैवेदं स्वानुभवोदितं वस्तुनिर्वचनम्॥
अग्निरयं म आत्माहीदं शरीरं
पार्थिवं रजं उताय इवापृतः॥
अग्निमेवेमं मामकरोत् स्वमहं
स इदग्निर्ज्योतिंरात्मापुरुषश्चितः॥ (छान्दोद. १/५/७)

This is his own experience – described in the form real object.

This Agni is my atma. He pervades all the atoms of the physical world and even this body also. He made me like Agni, that is like himself. I am certain that Agni person full of light and all pervasive.

सोऽग्निर्ममात्माऽन्तरितः प्रचेतनो
मर्त्यं शरीरं तदिदं ह्यचेतनम्॥
भौमं रजः पिण्डमिवात्मनोऽयसं
ज्ञानाग्नियोगादकरोत् सचेतसम्॥२६॥442

That Agni who is the activator who is my soul has entered this life less mortal body and has activated it by the yoga of knowledge as he would a lump of mud or an iron ball.

सज्योतिरात्माऽग्निरिहाधिरूढः
सद्भावतः स्वं निरतं निगूढम्॥
मामेनमज्ञं जडभावमूढं
सुज्ञं चकारात्मविदा समूढम्॥२७॥443

That Agni who is full of light entering in me here by good thoughts has filled me with good knowledge removing my ignorance and lethargy.

स ब्रह्मणः सत्पतिरात्मसंस्थं
मां भावयामास स आत्मसात् स्वम्॥
साक्षात्कृतैर्योगविदाऽनुभूतं
साक्षात् परं गायति मन्त्रपूतम्॥२८॥444

He, who is the Lord of hymns, made me who is like in himself. He sings that excellent om which is purified by hymns and which was experience by a person who knows the yoga of realization.

द्रष्टा परात्माऽप्यमृतोऽशरीरो
दृश्यं जडं मर्त्यमिदं शरीरम्॥
प्रविश्य सर्वेन्द्रियचिच्छरीरः
प्राज्ञोऽन्तरात्मा प्रबभौ स इन्द्रः॥२९॥445

The seer is the paramatma, who is immortal and bodiless. This is that, which is the object of vision and which is mortal and has a body. Indra, the very wise man shines after having entered, in the form of all senses.

साजात्यतत्त्वेन समानसत्त्वनोः
तादात्म्यसत्त्वान्वयतश्चिदात्मनोः॥
जीवेशयोर्मानवदेवतात्मनोः
योगादुपस्तिः प्रभवेत् समात्मनोः॥३०॥446

The worship of yoga of jeevatma and paramatma, who are human and godly, who are of equal power by the philosophy of homogeneousness who are full conscious by the theory of mutual identity, is the result.

ध्येयं प्रपश्यन् दिवि चेतनान्तरं
ध्यायेत् परं ज्योतिरधो धियाऽऽन्तरम्॥
तदात्मसात् संस्करणे निरन्तरं
सद्भाव-सञ्जीवन-संविदान्तरम्॥३१॥447

Seeing in the heaven the object of meditation with a different activity, one should always upon that supreme light full of good thoughts, activity and knowledge, to make it one’s own by intellect.

ज्योतिः परे ब्रह्मणि वस्तुसत्ये
युज्येत निर्वेदनतन्मयत्वे॥
तस्मिन् विलीयेत चिदात्मनित्ये
तत्त्वात् परानन्दरसैकसत्त्वे॥३२॥448

The light has to be united in the real object called ParaBrahman, which is free from all pain. In that eternal full of vitality of supreme bliss one should completely merge one’s self philosophically.

Thus ends the fourteenth chapter.

॥इति चतुर्दशी कला सम्पूर्णा॥
सत्यमेव सद्व्रतं हि देवतात्वकारकं
सत्यवाक्सुसंयमादुपासनोपकारकम्॥
दैवतेन्द्रसख्ययौगिकामृतत्वसाधकं
दैवरातवाग्रसाप्तयोगहृत्प्रसादकम्॥१४॥

The vow of truth alone is conducive for godliness and helps in the worship by truth and restraint in speech and in getting the friendship of Indra and the immortality by yoga and sacrifice the heart by the sweetness of the words of Shri Daivarata.

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॥अथ पञ्चदशी कला॥

॥आत्मनिष्ठाभ्यासयोगप्रक्रिया॥
आत्माऽखिलान्तर्हृदि चित्सुवृत्त्या
निरन्तरो गूढ उपस्थितोऽयम्॥
प्रत्यक् प्रवाह प्रवणप्रवृत्त्या
प्राज्ञैः समस्तैः करणैरुपास्यः॥१॥449

<u>The fifteenth chapter.</u>

<u>The yogic way of practicing spiritual knowledge.</u>

This soul, always lies concealed in the interior of heart of all beings by the thinking principle. It has to be meditated upon by the wise by all their senses in the same manner as is employed for controlling a stream which is flowing downwards in the opposite direction.

अत्रान्तरात्मा स्वयमेव नित्यो
निसर्गसानन्दरसैकसत्यः॥
अस्यैव चिज्ज्योतिरनुग्रहाप्या
स्वान्तः पराशान्तिरुदेति सद्यः॥२॥450

The inner soul, here, is, by himself immortal and the real only thing which is by nature full of the rasa of bliss. By its favor only the light consciousness could be obtained and at once the supreme tranquility arises internally.

तत्प्रत्यगात्मैव परात्मदेवता
रसाय सत्येष्टहितप्रियापिका॥
सेयं धियोऽन्तर्मुखतः प्रवेशनाद्
उपासितुं युक्ततमेति निश्चितम्॥ ३॥451

Therefore the inner soul alone is the supreme deity which enables the attainment of rasa, for truth, desire and benefit. It is decided that it is the best to be worshipped by self-introspection of the intellect.

॥आत्मान्वेषणायोगक्रिया॥
अहश्चिता प्रत्ययतः स्फुरन्त्याः
सर्वेन्द्रियावर्तनमाहरन्त्याः॥
निरन्तरं संविदुदीर्णवृत्तेः
अन्वेषणा निश्चलमप्रवृत्तेः॥४॥ 452

<u>The yogic act for the search of the soul.</u>

By the consciousness of I, which flashes by belief which turns back all the senses, the search is firm and free from worldly attachment and is always after the pursuit of knowledge.

(तदन्वेषणायाः स्वरूपम्)
यथा चिराद् विस्मृत वस्तुनो बहिः
गवेषणेऽन्तेऽन्तरितं निजान्तरे
स्वेष्टं हितं विस्मृतवन्तमिष्टदं
स्वात्मानमेवानुचिनोति तत्परः॥५॥453

The exact form of that search.

Just as in the external search for a thing which was forgotten for a long time, the internal search begins in the end, so also a person in the pursuit of spiritual knowledge, searches his own soul which he had forgotten and which is beneficial and grants his desires.

अथ यदस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं दहरोऽस्मिन् अन्तराकाशः, तस्मिन्यदन्तः
तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यम्॥ (छा. उ.)

Because in the city of Brahma the lotus is small and in it the internal space is subtle, that which is inside has to be searched and its nature has to be known. (Chandogya Upanishad.)

स्वान्तर्यधीयोगविधौतथाविधं
सर्वेन्द्रियाणां विषयान्निवर्तनात्॥
निरन्तरं स्वात्मनि हृद्गुहान्तरे
स्वान्वेषणं शान्तिदमन्तरात्मनः॥६॥454

In the yoga of internal intellect, that kind of good search in one’s own self in the interior of the heart’s cave from diverting all the senses from sensuality will alwayss result in internal tranquility.

॥अहङ्ग्रहोपासना॥
सत्यात्मनश्चित्स्फुरणं हि केवलं
स्वालम्बनं निर्विषयात्मनिष्कलम्॥
तस्मिन्नहम्प्रत्ययसन्निवेशनाद्
अहङ्ग्रहो नाम भवेदुपासनम्॥७॥455

The worship of the acceptance of 'I'

For a truthful soul, there is only the flash of consciousness; the strong and good support being the absence of sensuality and the art. By placing will in it the faith of I the worship is called Ahamgraha (acceptance of I )

॥दहरोपासना॥
यत् पुण्डरीकं हृदयं गुहात्मकं
चिदात्मनः स्थानमिहाम्बरात्मकम्॥
तदेव सालम्बनसाधनास्पदं
स्वाराज्ययोगे दहरात्मकं पदम्॥८॥456

The worship of the subtle cavity of the heart.

Because the residing place of the supreme spirit is the lotus in the cavity of heart representing the space that itself is the place of support and endeavor in the yoga of freedom or revolution.

दिव्यात्मनो हृत्कुहरप्रधानाद्
उपासनं तद् दहराभिधानाद्॥
निजाश्रये केसरिणामिवेदं
प्रवेशरूपं तदुपासनं स्यात्॥९॥457

Because the cavity of the heart is of the primary importance for the enlightened soul engaged in the subtle form of entrance to the worship is exactly similar to that of lions entering their own den.

यथा मृगेन्द्रो वनराज्यकेसरी
स्वीये स्वतन्त्रेऽत्र वने स्वयं चरन्॥
विश्रान्तये शान्तिरसाय समन्ततः
स्वान्तर्गुहायां प्रविशत्यलम्मतेः॥१०॥458

Just as the king of beasts, the lion moves here in its own kingdom of the forest independently, in the same manner, a person with strong intellect enters the cavity of his heart for rest and mental tranquility.

स्वाराज्यसानन्दरसानुभावतः
सिंहः स्वयं निर्भयतः स्वभावतः
सम्राण्महानिन्द्रइवैवकेवलः
सञ्जागृवान्संविशतीहनिश्चलः॥११॥459

By the experience of supreme and free bliss, a man who is awake will be able to meditate firmly like the lion by natural fearlessness or like the great emperor Indra himself.

गवेषणात् तत्परसत्यवस्तुनो
गुहां प्रविष्टो हृदये चिदात्मनः॥
संवित्परानन्दरसात् परात्मनः
सम्राजते सोऽत्र निजेन्द्रसत्त्वनः॥१२॥460

By the search for the supreme Real being, a man entering the heart of supreme spirit, shines well here by the knowledge of the supreme bliss and by the power of Indra.

प्रवेशवदेव निमज्जनरूपं साधनान्तरम्॥
प्रवेशवत् स्वात्मरसे निमज्जनात्
प्रत्यश्चि सत्यात्मनि सज्जनात्॥(छन्दोभङ्गःवर्तते)
प्रज्ञानसत्त्वात्मपदे विलीयतां
प्राज्ञे परेऽन्तर्हृदयं विलाप्यताम्॥१३॥461

Even as entrance a different endeavor in the form of merger.

By immersing oneself in the rasa of self like entrance, inwardly in the real thing, let the interior heart be allowed to melt in the supreme knowledge after a complete merger in the powerful place of the highest wisdom.

॥तत्र दृष्टान्तप्रदर्शनम्॥
अप्स्वन्तरन्तर्हितरत्नलक्ष्यतो
नीचैर्मुखेनात्र यथा निमज्जनम्॥
तथाऽऽत्मचिज्ज्योतिषसत्त्वशोधने
प्रत्यङ्मुखं हृत्कुहरेऽन्तरात्मनः॥१४॥462

<u>An example for this.</u>

Just as the force is turned downwards at the time of diving with the precious stones submerged in the water as target, so also, the face will have to be turned inwards in the cavity of the heart, while searching for the powerful light of knowledge supreme.

सहेन्द्रियैर्यद् विषयादिहात्मनि
प्रत्यक् प्रवाहेण निमज्जनं हृदि॥
स्वान्वेषणादात्मपदं प्रपद्यतां
स्वेन्द्रात्मना मूलपदे विराजताम्॥१५॥463

Let the merger in the heart along with all the senses in the flood flowing in the opposite direction away from attachment to worldly pleasures, find by earth the place of self-knowledge and shine at the source with the soul of Indra.

सर्वेषु योगेष्वयमेव योज्यः
सम्राजतेऽन्तर्हृदि सात्म्ययोगः॥
सम्भाव्यतामात्मनि सानुभोगः
पूर्णः स्वयं सिध्यति राजयोगः॥१६॥464

Of all the yogas, this only shines well in the heart along with the association of the yoga of the soul. Let it be practiced or worshipped with practical experience. This will automatically bear fruit like a raja yoga.

॥प्राणसंयमयोगः॥
प्राणात्मवृत्तेर्विहितः सुसंयमः
प्रत्यञ्चि धीयोगमुखात् तदुद्यमः॥
प्राणस्य तत् संयमनं निरीक्षणं
निरोधनं चेति समीरितं द्विधा॥१७॥465

The yoga of the control of vital affairs

The control of the vital air is prescribed for the acquisition of self-knowledge. The effort in that behalf is through the yoga of intellect. There are two kinds of that control of prana namely – perception and resistance.

या प्राणवृत्तिर्हृदयान्निजाश्रयात्
निर्यात्यजस्रं हि बहिश्चिदात्मनः॥
अन्वेति तां तन्मिथुनैकवृत्तिकं
मनोऽपि साकं सकलेन्द्रियैरिह॥१८॥466

That vital air prana goes out of the heart, which is its own shelter, of the supreme spirit and the mind follows it along with the senses as if in conjugal union.

यस्मान्मनस्यात्मचितौ प्रतिष्ठिते
निर्हेतुकं स्वान्तरुदेति सत्सुखम्॥
तस्मादिह प्राणसुसंयमान्मनः
सहेन्द्रियैरात्मनिसंस्थितौ नयेत्॥१९॥467

Because real happiness arises inwardly without any cause whatever in a mind which is firmly fixed in one's own consciousness, the mind with the senses leads on to self-knowledge by the control of vital airs.

प्राणो बहिश्चान्तरपि प्रतिक्षणं
चरत्यजस्त्रं नियमाच्चिदीरणात्॥
तत्प्राणनापानचिदात्मवृत्तितः
स्वात्मानमावर्तयितुं पुनः पुनः॥२०॥468

The vital air prana always moves externally and internally every second by pronouncing chit under certain conditions; therefore the two vital airs prana and apana will have to be controlled again and again.

यः प्राङ्मुखो बाह्यगतेः प्रवर्तते
प्राणोऽयमुच्छ्वासमयोऽनुवर्तते॥
प्रत्यङ्मुखो योऽयमपान ईरितः
सोऽन्तर्गतेः श्वासमयो निवर्तते॥२१॥469

That which comes out externally forwards, is the vital air prana which is exhaled. That which is turned backwards internally is called apana which is inhaled.

प्राणात्मवृत्तॆरुदयस्य चॆतनात्
प्रश्वासतः श्वासत आत्मनःस्वनात्॥
निरीक्षणं सन्ततमप्रमादतः
तत्साधनं संयमनं प्रसादतः॥२२॥470

By the breathing of the vital air prana which give rise to activity, the control called perception always occurs without any fault and with great favor.

उत्पातिनॊऽप्यत्र यथॆष्टचॆष्टया
बाला नरास्तस्कर वानराः स्त्रियः॥
निरीक्षणॆनैव विशिष्टसंयमात्
तूष्णीं यथाशिक्षणमासतॆ शनैः॥२३॥471

Even boys, men, thieves, monkeys and women who go along here by whatever movements they want will slowly be silent by a special control, called perception only according to the training they receive.

प्राणॊऽपि तद्वृत्तिगतॆर्निरीक्षणात्
तूष्णीं स्वरूपॆण च सम्प्रतिष्ठतॆ॥
प्राणे समास्तॆ मिथुनात्मकं मनः
तथा मनॊऽन्वक् सकलॆन्द्रियाणि च॥२४॥472

Even prana by perception of its movements, will remain firm and silent in its own form. The mind united in prana and all the senses follow the mind in the same manner.

॥प्राणनिरीक्षणलक्षणम्॥
यथाऽऽत्मनः प्राणचितिः स्वभावात्
साऽन्तर्बहिश्चापि भवेत् सुशान्ता॥
यथैव साऽन्तः सुनिरीक्षणीया
न योजनीया न निरोधनीया॥२५॥473

The quality of the perception of prana.

Just as by nature the consciousness of prana is full of tranquility externally and internally and just as it can be perceived well inwardly, it should be neither yoked nor resisted.

॥तस्यै वेदं पुनर्निर्वचनम्॥
यत् सादरं प्रश्वसनं प्रबोधतः
यदप्रमादाच्छ्वसनन्त्वयत्नतः॥
चेतोऽन्वयात् प्राणगतेर्निरीक्षणं
चिदात्मनोऽन्तः स्थिरशान्तिकारणम्॥२६॥474

Its further explanation.

Because the breathing with order goes on from wakefulness and goes on spontaneously from faultlessness; the perception of the movement of the vital air prana by the mind is the cause of the internal tranquility of the supreme spirit.

प्राणोऽयमेवं सुनिरीक्षणे स्वयं
शनैः शनैः सूक्ष्मगतिर्भविष्यति॥
प्राणं तमन्वक्च मनः समीयते
सवृत्तिकं तत् स्वयमेव लीयते॥२७॥475

In this manner the prana, by itself, in percept on becomes gradually subtle in movement. The mind follows that prana and ultimately merges in it automatically.

तथैनयोरात्मनिलीनभावयोः
स्वयं समन्तात् सकलेन्द्रियाण्यपि॥
स्वस्वप्रवृत्तेर्विषयान्निवृत्तितः
प्रत्यक्प्रवाहेण लयं प्रयान्ति हि॥२८॥476

In the same manner all the senses around retreating themselves from their respective normal functions merge in the inward flow, of their own accord.

निरोधतः प्राणसंयमस्य संक्षेपतः समर्थनम्॥
प्रायेण तत्प्राणगतेर्निरोधो
युक्तो निजान्तर्हृदये समन्तात्॥
हठाद् बलाच्छक्तिगुणेग युक्तेः
अभ्यासतः स क्रमशः सुसाध्यः॥२९॥477

<u>The proof in brief of the control of the vital air – prana by resistance.</u>

Probably the resistance of the movement of the vital air prana is appropriate in one’s own heart. It is possible to do it by practice gradually by determination strength and the quality of one’s capacity.

प्राणं शनैर्वामनसा प्रपूरयेत्
कुम्भान्तरे तज्जलवन्निजोदरे॥
सन्धारयेत् पूर्णमिवैव कुम्भकं
तथाऽन्यया नासिकयाऽनुरेचयेत्॥ ३०॥478

The vital air has to be slowly filled by the mind in the same manner as the water is filled in a pot one has to hold it when kumbhaka is full and release it similarly by the other nose.

॥पूरककुम्भकरेचकानां मात्राः॥
यावन्तिमात्रात्मलवानि पूरके
चतुर्गुणात् तस्य भवेत् च कुम्भके॥
तत्कुम्भकादर्धमितेन रेचके
मात्राश्चतस्रोऽपि च षोडशाष्टकाः॥ ३१॥479

The measure of puraka, kumbhaka, and rechaka

Four times in the number of measures in puraka, will be in kumbhaka; in rechaka it is half that in kumbhaka and four matras sixteen or eight.

मन्त्रेण युक्तः सभवेत् सगर्भः
तथैव मन्त्राद् रहितो निगर्भः॥
गायत्रिमन्त्राद् विनियोग उक्तः
सर्वत्र सन्ध्यादिषु तत्प्रयोगः॥ ३२॥480

It yield fruit if it is with mantra, and fruitless without it. It has been stated that the Gayathri mantra fits in well for this purpose and it has to be practiced in all places during the sandhyavandana and other such religious exercises.

॥इति पञ्चदशी कला सम्पूर्णा॥
सत्यवस्तुतद्गवेषणं हृदन्तरे प्रवेशनं (छन्दोभङ्गःअस्ति)
स्वात्मसत्त्वलक्ष्यतः स्वसद्रये निमज्जनम्॥
प्राणसंयमाय सन्दृशाऽऽत्मनो निरीक्षणं
प्रायशोऽत्र दैवरात योगधीप्रतीक्षणम्॥ १५॥

Thus ends the fifteenth chapter.

In this chapter Brahmarshi daivarata has explained the good search for the real object, the entry into the interior of the heart, the merger of one’s self into the vast ocean of rasa and the perception of control of the vital air by vision.

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## ॥अथ षोडशी कला॥

अस्मिन् साक्षात्कारयोगे  दर्शनस्यैव प्राधान्यात् प्रथमतः दृग्योग  एव समर्थ्यते॥

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः॥
दिवीव चक्षुराततम्॥ (मेधातिथिः - ऋक्. मं. १/२२/२०)

Sixteenth chapter.

Because the darshana is of primary importance in the yoga of realization first, the yoga of vision is elucidated.

The sages always see that highest place of Vishnu like the eye extended in heaven. (Medhatithi Rg. Man. 1/ /)

चक्षुर्दिवि व्याप्तमिदं यदन्तरा
स्वप्रेरकं नान्यददो यथेक्षते॥
तथैव विष्णोरपि पाददर्शनं
तत्स्वात्मनः साक्षिण एव युज्यते॥१॥481

This eye has pervaded in heaven. No other eye than this sees and prompts as this does. In the same manner the sight of even that foot of Vishnu and it has its own witness.

चक्षुः प्रधानेन हि धीन्द्रियेण
बहिर्दिवि ज्योतिषि चान्तरेण॥
निरीक्षणं साक्षिणि वृत्त्यभीष्टेः
निरन्तरोन्मेषणतः स्वदृष्टेः॥२॥482

The eye sees externally in heaven the light with primary sense of intellect in between. Perception of witnessing the things desired is possible by continuously opening one's own eye.

सत्यः परेशो जगति प्रविष्टः
स एव विश्वं परिपश्यतीष्टम्॥
सत्त्वप्रयोगान्मनसाऽत्मनीष्टं
साक्षिस्वरूपं प्रतिदर्शनेष्टम्॥ ३॥483

The real supreme Lord has entered the world and he alone sees the desired universe around. By the application of vitality one can see by the mind in one's own self the witness of his own philosophical vision.

तद् विप्रासो विपन्यवो जागृवांसः समिन्धते॥
विष्णोर्यत् परमं पदम्॥ (ऋ. मं. १/२२/२१)

The ever vigilant sages who are the lovers of the holy song, light up that sublime post of Vishnu. (Rg. Mantra.)

विप्राः परे वेदविदो विचक्षणाः
विपन्यवो निर्व्यवहारवीक्षणाः
सञ्जागृवांसः परवस्तुसन्धृतेः
विष्णोः पदं तत् परमं समिन्धते॥ ४॥484

The best and expert sages who know the Vedas and who are the lovers of the holy song, whose outlook is free from entanglement and who are always alert light up the most sublime place of Vishnu who holds the supreme spirit.

प्रकारान्तरेण सद्दर्शनयोगप्रक्रिया॥
सुसन्दृशं त्वा वयं प्रति पश्येम सूर्य॥
विपश्येम नृचक्षसः॥ (चक्षुः सौर्यः - ऋक्. मं. १०/१५८/५)

<u>The conduct of the yoga of philosophy by another method.</u>

Oh! Sun god, we see you who are worthy of being seen. We see with our mortal eyes. (Rg. Mantra 10/ /)

सौर्येण दिव्येन बहिर्नृचक्षुषा
सूर्यं प्रपश्येदुदितं दिवोऽर्चिषम्॥
स्वान्तर्दृशा तं परमं सुसन्दृशं
द्रष्टारमेवान्तरमीशसंस्पृशम्॥५॥485

One should see the sun god who is the flame of heaven and who has arisen by the heavenly sunny eye of man externally. By his own internal vision he should see the most excellent Supreme Being who is inside and who is worthy of being seen.

स एव सूर्येऽन्तरितः परात्मा
द्रष्टेति संवित्परयाऽऽत्मदृष्ट्या॥
स्वस्यापि योगेन चिदात्मनोऽन्तः
द्रष्टृत्वसत्त्वात् प्रतिदर्शनं स्यात्॥६॥486

That supreme Brahman is concealed in the sun god; by that supreme self-vision knowledge is seen. Again by one’s own yoga the vision of the internal supreme spirit will occur by the vitality or power of seer.

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम्॥
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तरम्॥ (प्रस्कणवः काण्वः - ऋक्. मं. १/५०/१०)

उद्वयं ज्योतिष्पश्यन्त उत्तरं स्वः पश्यन्त उत्तरम्॥
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्॥ (छा.उ)

We see above the darkness the most brilliant light the sun god, who is the protector of gods. (Rg. Mantra) (Sama veda)

अज्ञानतोऽन्तस्तमसोऽन्धतः परं
ज्योतिः प्रपश्यन् दिवि सन्दृशोत्तरम्॥
सूर्यान्तरं चेतनमेव सत्तमं
ज्योतिः प्रपद्येत परं तदुत्तमम्॥७॥487

Seeing, in heaven, the best light beyond darkness, ignorance and blindness, he will be able to obtain that supreme light different from the sun and the best life giving energy.

जीवेशयोस्तत्परचेतनात्मनोः
ज्योतिश्चिता सामरसैकसत्त्वनोः॥
स्वात्मानुभावाभ्युदयः प्रपद्यतां
साक्षात्कृतेर्योगसुधाऽनु विद्यताम्॥८॥488

May the prosperity of one’s own experience of light of jeevatma and paramatma which are harmoniously identical in their vitality and life giving capacity and let the nectar of yoga of realization be known.

॥श्रौत्र यौगः॥
॥आत्मश्रवणरूपं साधनम्॥
वेदोपदिष्टं परमात्मदर्शने
वेद्यं निवेद्यं श्रवणाख्यसाधनम्॥
न केवलं तद् बहिरिन्द्रियार्थितं
न बाह्यशब्दश्रवणेन सिध्यति॥९॥489

The yoga of ear.

The practice of self-hearing.

In the vision of Supreme Being, the practice of hearing has been mentioned in the Vedas as worthy of being known and expressed. It is not merely connected with the external organ and it does not yield success by hearing words externally.

श्रुत्यादि शब्दाच्छ्रवणेन तत्त्वतः
श्रुतः परात्मा प्रथमं परोक्षतः॥
सोऽयं हृदन्तः स्वचिता स्वसाक्षितः
श्रोतव्य आत्माऽन्तरितोऽपरोक्षतः॥१०॥490

The Supreme Being is first heard in the invisible state by listening to the vedic words. He has then to be realized in one’s own heart by experience and heard as he is concealed invisibly.

आत्मा परश्चेतनया विदा स्फुरन्
सोऽहञ्चिताऽन्तर्हृदये सदा स्वरन्॥
संश्रूयतां स्वान्तरितः श्रुतीरणात्
संश्रीयतां संश्रवणात् सुपूरणात्॥११॥491

The supreme spirit flashing by life and knowledge and always sounding in the interior of the heart by the consciousness of I – let it be heard well hidden as it is – by chanting of the vedic hymns and let it be taken shelter under by listening well and fully.

आत्माऽऽन्तरोऽन्तर्हृदि चेतनान्वयाद्
वाचं प्रतीचीं समनुस्वरत्ययम्॥
प्रत्यञ्चि सोऽन्तश्रवणेन्द्रियात् परात्
संश्रूयतामात्मनि संविदा स्वरात्॥१२॥492

By the contact of supreme spirit in the heart with life or activity, it voices the word yoga. Let it be heard inwardly through the ear by the tone of accent of self-knowledge.

ओमित्यनुज्ञाक्षरमन्तरात्मा
स्वरन् अनुस्वारपरं हृदाऽन्तः॥
उदेति हृद्व्योमनि चित्स्वरात्मा
स्वात्मन्यनुज्ञानकृते समन्तात्॥१३॥493

The supreme spirit uttering inwardly by the heart of letter om, which commands and which is with the anuswara rises in the sky of the heart with consciousness and accept for the internal revelation.

साम्नः स्वरात् सामरसानुविन्नः
सौम्याद् रसात् सौमनसात् प्रपन्नः॥
सोऽयं रसात्मा श्रवणोन्मुखेन
संसेव्यतां सामहृदा सुखेन॥१४॥494

By the accent of Sama veda, the harmonious nature is revealed as it is full of the rasa of tranquility and a good mind. Let this supreme spirit full of rasa be served with ease and joy through the ear.

॥मूर्धनि अनाहतनादश्रवणम्॥
सञ्चेतनोऽयं हृदयादुदीर्णः
सञ्चेतते मूर्धनि नादपूर्णः॥
सोमेन सन्मानससद्रसार्णः
संसेव्यतां संश्रवणेन पूर्णः॥१५॥495

The hearing of the sound continuously in the head.

This activating sound recited from the heart moves in the head full of music. Let it be served fully by proper hearing full of the rasa of harmony by soma.

स्वानाहते नादरसात्मकेऽस्मिन्
स्वानन्दचिन्नादपरे समस्मिन्॥
शीर्षण्यनादश्रवणेन तस्मिन्
श्रेयः पदेऽन्ते रमतां परस्मिन्॥१६॥496

In this most auspicious space in the head which is full of the rasa of the continuous sound and full of the music of supreme bliss, let a person sport by the art of hearing powerfully.

तदेव सत्यं श्रवणं प्रतीयतां
साक्षात्कृतेः सत्करणं समीयताम्॥
स्वात्मानुसन्धानपदं प्रमीयतां
स्वानन्दसत्सामरसः प्रपीयताम्॥१७॥497

Let the ear approach that itself as truth and the good act of realization be performed. Let the soul meditate on that supreme state and let the rasa of supreme bliss be tasted.

स्वस्यैव वाऽन्यस्य च गानमादरात्
स्वस्त्याऽनुशृण्वन् असुमानसस्वरात्॥
स्वान्तः स बाह्यान्तरसामसुस्वरे
स्वानन्दरस्ये रमतां सुधाकरे॥१८॥498

By listening with great interest one’s own music or another’s, chanted in an auspicious manner with proper intonations, let a person feel happy inwardly in an atmosphere of supreme bliss charged externally and internally with the intonations of vedic recitations producing nectar.

सत्त्वात्मनाऽन्तः स्थितिरेकलक्ष्यया
सवत्तः सुमौनात्स्वरलोपलक्ष्यया॥
युक्तः सुयत्नेन महोनिरीक्षया
शक्तः सुधीः स्यात् परयोगशिक्षया॥१९॥499

An intelligent person, with one aim of an internal state with soul force, absorbed in absolute silence of the rasa the target will be able to see the ‘light’ with great effort after being trained in an excellent yoga.

शीर्षण्यनादश्रवणादुपास्यतां
चिद्रूपसद्दर्शनतः समास्यताम्॥
तस्मिन् परञ्ज्योतिरुपेत्य विद्यतां
तदेव सद्ब्रह्म परं प्रपद्यताम्॥२०॥500

Let that supreme Brahman which is the only real thing be obtained by worshipping through hearing the music in the head, by seeing the form of that 'Cit' and by knowing that the brightest light has set in.

चिदात्मनोऽन्तर्हृदयोद्गतस्वरं
स्वमेव भूयः समनुस्वरन् परम्॥
तं गायकः स्वं स्वरमुच्चरन् मुदा
शृण्वन् स्वयं स्वात्मरसे निमज्जति॥२१॥501

By uttering the voice which has come out from the interior of the supreme spirit and uniting that excellent one with his own, a musician reciting it happily and he hearing will be submerged in his own Rasa.

ज्ञानादियोगे सदुपासनादिके
वाग्रूपमन्तः स्वरमन्तरात्मनः॥
अनुस्वरंस्तं जपयज्ञयोगतः
शृण्वन् विदाऽस्मिन् रमतां प्रयोगतः॥२२॥502

May the individual sport in this yoga of knowledge consisting of a proper form of worship by experiment hearing by his knowledge the form of the speech of the inner voice (conscience), following it in his voice by the yoga of Japa and Yajna (sacrifice).

उद्गीयसामप्रभृतेरुपासने
तथैव वीणास्वर युक्तगायने॥
तद्योगवाग्यज्ञजपादिसाधने
स्वात्मानमेवान्तरिता उपासते॥२३॥503

Singing the Samvedic hymns in the worship, and in the music while playing on the lute in the same manner and in the yoga of speech and Japa, with effort, the Yogins meditate on the self, completely absorbed.

तद्बाह्यनादश्रवणादिसाधने
श्रोत्रं हि बाह्यं करणं सुसाधनम्॥
स्वान्तर्यवाचः श्रवणे निजान्तरं
श्रोत्रेन्द्रियं सूक्ष्मतमं प्रमापरम्॥२४॥ 504

In the endeavor of hearing the external sounds the agents is ear, which is the external sensory organ. In the hearing of the internal words the subtle sensory organ, namely the ear is the best norm to measure.

(तूष्णीं स्थितेः मौनयोगः)
तूष्णीं स्थितः स्वात्मनि मौनयोगात्
स्वान्तः स्वरं स्वं शृणुयात् स्वभावात्॥
तत्संविदाऽऽत्मावगतेः प्रधानो
हेतुः परोऽप्यान्तरचिन्निधानः॥२५॥505

The yoga of silence in the state of keeping quiet.

Sitting quiet in the yoga of silence within himself, the individual, will by nature hear his own voice within himself. That is the primary cause for a proper understanding of the soul through knowledge.

स्वान्तश्चिदात्मश्रवणं सुनित्यं
स्वभावतोऽन्तर्विहितं सुसत्यम्॥
सत्योऽयमात्मा श्रवणादिसाक्षी
सद्यः श्रुतः स्यात् स्वरसेन साक्षात्॥२६॥506

This internal hearing of the supreme spirit always happens and the truth is that it is placed internally by nature. This soul is real and the witness there of is hearing which at once be heard actually by one’s own rasa.

मनोयोगः, मन्त्रणयोगान्वितं मननम्॥
मौनेन चान्तर्मननं स्वमन्त्रतः
सर्वेन्द्रियावर्तनतः स्वतन्त्रतः॥
मानेन मन्तव्यमिहात्मनि स्वतः
मन्तव्य आत्मा निजबोधवृत्तितः॥२७॥507

<u>The yoga of mid-meditation by thought.</u>

Silent inward meditation independently and by rotating all the senses is called the mantra or the hymn. It has to be thought of automatically within oneself and the soul has to be thought of by one’s own knowledge.

सर्वेन्द्रियाणां मनसोऽन्तरत्वात्
सर्वेष्वनुस्यूततया परत्वात्॥
स्यान्मानसं तन्मननं सुसूक्ष्मं
सत्साधनं स्वात्मनि चापरोक्षम्॥२८॥508

Because all the senses are internally connected with the mind and the Supreme Being is following in all, the mental meditation upon that will be very subtle. It will result in a good success within one’s self in the not invisible state.

निश्चिन्तनं तत्तु भवेदमानसं
निश्चित्तसङ्केतनचित्सुवृत्तिकम्॥
अवाङ्मनस्कं स्वचिदात्मवर्चसं
सत्यात्मतत्त्वाद् व्यतिरेकसत्त्वकम्॥२९॥509

It is no meditation if it is not done through the mind. Such a thing will be opposed to real self-truth as it is against mental thoughts.

॥निदिध्यासनम्॥
आत्मा निदिध्यास्य इतिश्रुतीष्टः
धीभ्यः परः स्वात्मचिता विशिष्टः॥
स्वात्मैकचिद्ध्यासकलावशिष्टः
स्वानन्दनिष्ठानिरतोऽनुशिष्टः॥३०॥510

Profound and repeated meditation.

It is prescribed in the Vedas that the soul has to be deeply meditated upon. It is superior to all intellects and specially known by one’s own deep meditation and is merged in one’s own bliss.

सद्दर्शनात् संश्रवणादुपासनात्
सच्चिन्तनात् सन्मननात् समासनात्॥
स्वान्तर्निदिध्यासनतः समास्वनात्
स्वात्मा निदिध्यासित आन्तरात्मना॥३१॥511

The supreme spirit is inwardly meditated upon by seeing, hearing, worship, thinking, meditation and inward concentration.

सद्दर्शनेन श्रवणान्वयेन
सत्साधनानां हि चतुष्टयेन॥
तत्त्वान्वयेन व्यतिरेकयोगात्
साक्षात्कृतेर्योगसुधाप्रयोगः॥३२॥512

The experiment of the nectar of yoga of realization is thought proper vision, process of hearing, by four good means, by following the truth and by the yoga of reverses.

॥इति षोडशी कला सम्पूर्णा॥
दृक्सुयोगतः परात्मपूर्णपाददर्शनं
नाम-मन्त्र- संश्रुतेः स्वरूपसद्विमर्शनम्॥
मौनयोगतः स्वमन्त्रमाननात्मकं निदि-
ध्यासनं च दैवरातयोगसत्सुधानिधौ॥१६॥

Thus ends the sixteenth chapter.

In this treasure of the nectar of yoga written by Brahmarshi daivarata, the sight of Supreme Being by the yoga of vision the analysis of the form by hearing the name and the hymns and the deep meditation by silence and persistence thinking are dealt with.

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# ॥अथ सप्तदशी कला॥

## ॥स्वात्मसमर्पणयोगः॥

प्रज्ञाप्रवाहे विवशं समग्रं
प्रज्ञानमात्रे स्ववशं समर्थम्॥
परात्मने स्वात्मसमर्पणेन
साक्षात्कृतिः स्यात् स्वरसप्रपूर्णा॥१॥513

The seventeenth chapter.

The yoga of self-dedication (self-surrender)

In the flood of wisdom everything is beyond control whereas in knowledge everything is under one's own control. By surrendering oneself to the Supreme Being, realization full of one's own rasa, will be the result.

तत्र लौकिको दृष्टान्तः॥
सरित्सरन्ती जलधिं विशन्ती
सत्सामरस्येन समा वसन्ती॥
सरित्स्वरूपं न पुनः स्मरन्ती
सत्त्वात् समास्ते परमा भवन्ती॥२॥514
A practical example in this behalf.

The following river entering the ocean and living in harmony will become supreme by her inherent power without remembering her form as a river.

प्राप्तुं समुद्रं प्रविशन्त्सरिन्मुखे
प्राणोन्मुखात् स्वात्मसमर्पणोन्मुखम्॥
तरन् परं स्वेष्टपदं समाप्नुयात्
तत्रानुकूलस्थितियत्नमन्वियात्॥३॥515

Just as an individual wants to enter the state of surrender through the vital airs, in the same manner as he enters the mouth of the river to reach the ocean, and gets the desired place of exaltation by crossing it, he will follow an effort will land him in a helpful state.

तथैव पूर्णात्मकभूतिमिच्छन्
ज्योतिर्मयीं चित्तिमनुप्रविष्टः॥
निष्ठात्मकान्निर्विषयत्वयोगात्
स्वेष्टं परात्मानमनुप्रपश्येत्॥४॥516

In the same manner, he who is desirous of attaining the glory of Supreme Being, will have to enter ‘chit’ full of light. By a rigid discipline free from all associations with sensual pleasures, he will be able to see the Supreme Being, as desired.

तत्र वैदिकं तत्त्वं सदृष्टान्तम्॥
उ॒त त्व॒: पश्य॒न् न द॑दर्श॒ वाच॑
मु॒त त्व॑: शृ॒ण्वन् न शृ॑णोत्ये॑नाम्॥
उ॒तो॑ त्व॑स्मै त॒न्व॑ विस॑स्रे॑
जा॒ये॒व पत्य॑ उश॒ती सु॒वासा॑:॥ (बृहस्पतिः - ऋक्. मं. १०/७१/४)

<u>The vedic philosophy here with an example.</u>

One seeing does see the word, hearing does not hear it. It reveals itself to him who stretches like a well-dressed wife reveals himself to the husband.

प्रचेतनाऽऽत्मान्तरिताऽपि वाक्परा
सचेतनं प्राप्य परं निजान्तरम्॥
जायेव पत्येऽर्पयति स्वसत्त्वने
स्वात्मानमानन्दकृते चिदात्मने॥५॥517

The most excellent word though life giving and concealed in the soul, will reveal itself to him, like the wife surrendering herself to her own husband, whose soul is full of chit for his own happiness, after reaching the activating supreme being.

परस्परं सन्मिथुनं समन्वितं
तादात्म्ययोगेन समं समञ्चितम्॥
वागात्मसत्त्वं समभावसम्पृतं
साक्षात्कृतेर्योगसुधारसाप्लुतम्॥६॥518

Just as a good couple is united in equality and harmony for mutual benefit by the yoga of identity, so also the word and the supreme spirit are united equally and full of the nectar of yoga for realization.

एकस्तु कश्चित् परवाचमान्तरां
पश्यन्नपि स्वां न च पश्यति स्वराम्॥
शृण्वन्नपि स्वां न श्रुणोति संविदां
शक्तिं सतीं तां न तु वेत्ति सर्वदाम्॥७॥519

A certain individual though seeing does not see his own inward superior speech and though hearing does not hear it and does recognize it as capable of giving everything.

छन्दस्वती चित्तिमयी ह वाक्परा
जिज्ञासवेऽस्मै विदुषे चिदात्मने॥
स्वात्मानमर्थात्मिकमात्मसात्कृतेः
जायेव पत्ये विवृणोति सत्कृतेः॥८॥520

The most excellent word is in accordance with metre and is full of the power of consciousness reveals itself to the scholar who is desirous of knowing or acquiring knowledge and who is full of thoughts of the supreme spirit, just as the wife reveals herself to the husband for his own good.

तदेतदुभयोरपि तयोः वागात्मनोः समानं सत्त्वम्॥
तत्रेदमौपनिषदं परमं तत्त्वम्॥
तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेदनान्त एवमेव प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेदनान्तरम्॥ (बृ. उ.)

<u>The capacity of power of both the word and the spirit is equal – the best example for this is the upanishadic thought in this behalf.</u>

Just as an individual embraced by his beloved wife does not see the difference between the external and internal, so also when is embraced by the supreme spirit, he does not see any difference between the external and internal. (Brihadaranyaka Upanishad)

यथा स्त्रिया स्वप्रिययाऽनुषक्तः
तादात्म्यसम्प्रेमरसानुरक्तः॥
निर्विद्य च स्वं च परं च सर्वं
न वेत्ति चान्तर्यमपीह बाह्यम्॥९॥521

Just as a person does not see the difference between the external and internal when is embraced by a woman who is his beloved and when he is absorbed in the juice of sacred love of identity with complete indifference to all that is his own or others.

दार्ष्टान्तिके ज्ञानयोगे तदर्थतत्त्वसमन्वयानुदर्शनम्॥
तद्वत् परब्रह्मरसानुभावं
प्राप्तुं स्वयं पूर्णगुणप्रभावम्॥
प्राज्ञात्मना योगचिताऽनुषक्तः
निर्वेदमायाद् विषयाद् विमुक्तः॥१०॥522

<u>A similar example in jnana yoga.</u>

In the same manner, he will attain the state of indifference after being released from sensual pleasures, when he tries to experience the presence of supreme Brahman which has a wonderful influence by his wisdom and yoga in which he is absorbed.

पूर्णे परे ब्रह्मणि सम्प्रलीनः
प्रत्यक्षगं नैव सवेत्ति विश्वम्॥
प्रत्यञ्चमप्यन्तरितं स्वभावं
प्राज्ञो न वेत्ति स्वरसानुभावम्॥११॥523

Being completely absorbed in the full supreme Brahman, the individual does not even the universe though it is before his very eyes. The wise man does not know his own experience though it is inwards and concealed.

ज्ञानयोगे तदभ्यासप्रक्रियोपयुक्तः सर्वानुभवसिद्धो दृष्टान्तः॥
सुषुप्तिकामो विषयान्निवृत्तेः
स्वान्तः प्रवाहार्पितसर्ववृत्तेः॥
निर्वृत्तितः स्वात्मनि सोऽप्रमत्तः
स संविशत्यात्मविलीनचित्तः॥१२॥524

<u>An example in jnana yoga which useful for practicing it and which is the true experience of all.</u>

An individual who is desirous of going to deep sleep in order to retire from sensual pleasures and who has offered all his movements to the inward flow, will always be alert and will be absorbed in the supreme Brahman by detachment.

स्वात्मप्रबोधेन तथैव जागृतौ
स्वीप्सन् निजान्तः सुखमप्रमादतः॥
स्वसंविदा निर्विषयत्वयोगतः
स्वान्तर्विशेत् स्वात्मसमर्पणात् स्वतः॥१३॥525

In the same manner, even in the state of wakefulness, desiring by self-knowledge, internal bliss without error, the individual will be voluntarily absorbed in the thought of supreme Brahman, through the yoga of senselessness by his own knowledge.

जायापत्योः परस्परं स्वस्वात्मसमर्पणयोगः॥
जाया परं तं वृणुते पतिं निजं
तं स्वात्मकामाय विभाव्य सम्प्रियम्॥
हृद्योगतः स्यादुभयोर्मनः समं
तादात्म्यमन्वेति समानसक्रियम्॥१४॥526

The yoga of mutual surrender in the wife and husband.

The wife chooses him as the best husband, who is beloved to her, for the fulfillment of desire. By the yoga of the union of their hearts, the minds of both will be equal. The mental act afterwards will follow in identity.

पतिश्च जायां वृणुते निजां प्रियां
सम्भाव्यतां शक्तिमयीं परां स्त्रियम्॥
तस्याश्च पाणिग्रहणेन सत्क्रियां
स्वस्यात्मनः कामसमृद्धये श्रियम्॥१५॥527

Even the husband will choose his beloved wife thinking her as the best woman full of energy. By taking her hand he will be able to fulfill all his desires for his benefit

॥तयोस्तत्र कामना भावना ज्ञानादिसमन्वयः॥
भोक्तुं सुखं स्वं च परं परात्मना
तथा पुनर्भोजयितुं निजं पतिम्॥
स्वान्तः समाकर्षयितुं तमादरात्
कर्तुं च साक्षात् पुरुषं निजान्तरे॥१६॥528

जाया यथाऽऽत्मानमनन्यभावतः
पत्येऽर्पयत्यात्मनिवेदनात् स्वतः॥
पतिश्चजायात्मवशे स्वयं स्थितः
तस्यां प्रसादात् समुदेति सत्त्वतः॥१७॥529

<u>The mutual connection of the desires ideas, knowledge etc. of the husband and wife.</u>

Just as the wife surrenders herself completely to her husband and dedicates her life in his service in order to her enjoy supreme bliss and to make happy and attract him inwardly with all the cordiality and love and make him really a purusha; the husband being completely under control of his wife and comes out by her favor full of vitality.

श्रद्धानुरूपस्वरसाभ्युदीर्णः
श्रेयान् परात्मा परसत्त्वपूर्णः॥
उदेति तत्र स्वयमेव साक्षात्
सत्त्वप्रसादादभिवर्धमानः॥१८॥530

Full of supreme power, full of enlightenment and results proportionate to the interest he manifests, he prospers well by inherent spiritual strength.

पतिः स्ववीर्याद् बहुभावसिद्धये
परात्मसन्तानकलासमृद्धये॥
स्त्रियां स्ववीर्यं प्रतिसिञ्चति श्रिये
धर्मप्रजासिद्धिफलाद्युपाश्रये॥१९॥531

The husband drops his vitality in his wife for the success of his many ideas, for the prosperity of the wealth of excellent progeny and to fulfill the aims in life based on dharma or righteousness.

पत्युः सुवीर्यात् स्वधृतं सुगर्भं
पत्नी स्वभावान्मनुतेऽसुभर्गम्॥
स्वात्मानमेवानुभवत्युदर्कं
सुखास्पदं भावयति स्वमर्कम्॥२०॥532

The wife on her part conceiving well the womb vitality of her husband, considers herself extremely fortunate and experiences by herself the future result which is the source of happiness.

स्वां भावयित्रीं प्रति भावनीयां
पतिः स्वयं भावयति स्ववीर्याम्॥
परस्परं तौ प्रतिभावयन्तौ
पूर्णं सुवीर्यं कुरुतोऽनुयन्तौ॥२१॥533

The husband himself thinks that his wife full of his own vitality, is his own well-wisher fit to be considered. Both of them thinking well of each other mutually make the vitality full and complementary.

पत्युश्चिदात्माऽन्तरितः प्रसिद्धः
तस्यानुभूतेरपरोक्षसिद्धः॥
पत्न्याः सदात्माऽत्रपरोऽनुलक्ष्यः
पत्युस्तु नित्यं स भवेत् परोक्षः॥२२॥534

The supreme spirit who is concealed and famous accomplished in the not invisible state by the experience of the husband. The good soul of the wife here is seen to be supreme and that will always be for the husband in the invisible state.

तत्त्वं तदेतत्तु तयोःसमानं
सज्ञानभावक्रियया सुमानम्॥
पित्रोः सुयोगानुगतः स पुत्रः
सत्त्वत्रयेणाभ्युदगात् समक्षः॥२३॥535

This is the common truth between them, which can be measured by knowledge, feeling action. The son who is born out of the good union of such parents will be full of triple vitality.

आत्मैवसोऽयं भुवि पुत्रनामा
तन्मातृपित्रोश्चितितोऽभ्युदीर्णः॥
साक्षात् परोक्षादपरोक्षतः स्याद्
एकत्र पुत्रे त्रयसामरस्यम्॥२४॥536

That son, who is born out of mental make-up of the mother and father, is in this world, none other than self itself. The identity or harmony of all the three will be in one place in the son; actually invisible and not visible.

त्वेक्रतुमपिंवृञ्जन्तिविश्वेद्विर्यदेतेत्रिर्भवन्त्यूमाः॥

स्वादोः स्वादीयः स्वादुना सृजा समदः सुमधु मधुनाऽभियोधीः॥ (आथर्वणो बृहद्दिवः, ऋक्.मं. १०/१२०/३)

तऽजाया जाया भवति यदस्यां (तदस्यां) जायते पुनः॥
अभूतिरेषा भूतिर्बीजमेनन्निधीयते॥ (ऐ. ब्रा. पं. ७)

She who is not a wife becomes a wife – that which is again born in her. This is the birth from the birth and this seed is placed.

जाया निजा सा भवति प्रजापतेः
तस्यां स्वयं येन पतिः प्रजायते॥
नान्यः सुदृष्टान्त इहोपदिश्यते
सत्त्वत्रयैकान्वयतोऽत्र दृश्यते॥२५॥537

She becomes the true wife of the Lord of children and in her the husband is born. There is no other better example than this which can be instructed in connection with the three forces of vitality in order.

तौ दम्पती प्रेमहृदा समञ्चितौ
तादात्म्ययोगात् सममानसाचितौ॥
परस्परात्मार्पणतः समन्वितौ
परापरत्वाल्लसतः स्वसन्मतौ॥२६॥538

The husband and wife are united well at heart in bonds of love, by the yoga of identity with equal minds. They are accompanied by mutual dedication and they shine with their good thoughts because one is para and the other is apara.

जायापती स्वार्थपरार्थभावात्
जायस्त्वमाप्तौ समभावयोगात्॥
स्वार्थं परार्थं परमार्थसत्त्वं
सम्प्राप्नुतः स्वानुभवामृतत्त्वम्॥२७॥539

The husband and wife with the feelings of selfishness and selflessness have become spouse by the yoga of equality. By the nectar of their own experience they attain their own desires, superior wishes and the vitality of the supreme Brahman.

पत्युः सुयोगेन सुतप्रसूतेः
पत्न्यास्तु मातृत्वपदानुभूतिः॥
पत्न्याश्च योगात् पुरुषत्वभूतिः
साक्षात्कृतेः स्यादुभयोर्विभूतिः॥२८॥540

By the good union with her husband the wife experiences motherhood after the birth of son; the husband experiences the glory of manhood by his union with his wife. The glory of the realization will be the result of their mutual union for both.

तत्रान्यथा स्यात् पुरुषेष्वनिष्टं
नपुंसकत्वं भुवि लोकशिष्टम्॥
स्त्रियोऽपि वन्ध्यात्वमिहावशिष्टं
भूयो विषादास्पदमेव दृष्टम्॥२९॥541

If in this connection, it should happen otherwise, it will be undesirable absence of manliness among men in this world and the most miserable barrenness among women.

तद्दोषदुःखादिनिवृत्तयेऽर्थितं
योगेन च स्त्रीपुरुषात्मनोर्हितम्॥
सद्धर्मयज्ञोदितसंविदूर्जितं
स्वेन्द्रात्मसाक्षात्कृतितः समर्जितम्॥३०॥542

In order to wipe off the misery arising out of these, the union of man and woman is prescribed for mutual benefit as its prosperity is based on dharma and yajna and it is well earned by self-realization.

ब्रह्मिष्ठसत्पूरुषसम्प्रसूतये
ब्रह्मर्षिजन्माभ्युदयानुभूतये॥
तौ दम्पती योगतपोविभूतये
स्यातां स्वसाक्षात्कृतियोगपूर्तये॥ ३ १ ॥543

May the husband and wife be the cause of the birth of good men who are absorbed in the thought of Brahman, and experience the prosperity of a Brahmarshi. The glory of yoga and penance and fulfill the yoga of realization.

ब्रह्मात्मसंवित्समभाववृध्या
ब्राह्मीतनोः सार्थकताऽऽत्मसिद्ध्या॥
ब्रह्मण्यतैव प्रभवेद् समाऽऽद्या
ब्रह्मात्मसाक्षात्कृतियोगविद्या॥ ३ २ ॥544
॥इति सप्तदशी कला सम्पूर्णा॥

The yoga of realizing the supreme Brahman will be the well balanced and foremost among all branches of learning will be able to spread the Brahma vidya by a gradual process in the feeling of the equality born out of knowledge of Brahman and by making the life of a person in the pursuit of spiritual knowledge purposeful.

Thus ends the seventeenth chapter

श्रद्धयाऽऽत्मनेऽसुवाङ्मनः सुधीर्हृदाऽर्प्यतां
स्वात्मनः समर्पणं परात्मने विधीयताम्॥
वेदवाक्सुपूरुषेन्द्रदेवता प्रतर्प्यतां
दैवरातवागुदीर्णयोगसत्सुधाऽर्प्यताम्॥१७॥

May the good nectar of yoga revealed in the words of Brahmarshi Daivarata help the intelligent individual to dedicate whole heartedly with firm faith to spiritual knowledge through his vital airs, speech and mind; let his self be surrendered to Supreme Brahman. May the goddess of vedic hymns and Indra help him to cross over the ocean of Samsara.

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## ॥अथ अष्टादशी कला॥

वसन्ततिलका

॥धीयोगविद्याभ्याससाधना-सामग्री॥

धीयोगतत्त्वविहितस्त्रिविधोऽधियज्ञः
सोऽध्यात्मकैस्त्रिकरणैस्त्रिवृतस्त्रयीज्यः॥
पञ्चेन्द्रियैः सह चिदात्मनि पञ्चयामः
सप्तेन्द्रियैः सुविततो हृदि सप्ततन्तुः॥१॥545

The eighteenth chapter

The accessories for achieving success in the practice of yoga vidya of intellect.

The principal sacrifice prescribed for the yoga of the intellect is of three kinds. It is in accordance with vedic injunction and is surrounded by the three things namely thought, word and deed absorbed in spiritual knowledge. With the five senses its duration is five periods in the supreme spirit and spread well in the hearts with seven senses it is seven stringed.

॥अस्मिन्नर्थे ऋङ्मन्त्रदर्शनम्॥

इमं नो अग्न उपयज्ञमेहि पञ्चयामं त्रिवृतं सप्ततन्तुम्॥
असो हव्यवा ळुत नः पुरोगाज्योगेव दीर्घं तम आशयिष्ठाः॥ (ऋक्. मं. १०/१२४/१)

Oh! Fire god! Come to this sacrifice of ours extending over a day, surrounded by thought, word and deed and with seven strings. You carry the offerings and go in front to dispel the long darkness. (Rg. Man. 10/124/1)

॥त्रिवृत्तैस्त्रिकरणैः त्रयीगुणैः सहिता ज्ञानयज्ञयोगादिसाधना॥
॥तत्र प्रथमः त्रिवृत्कृतः त्रिकरणयोगः॥
तेजो जलान्ननिचयैस्त्रिवृतैस्त्रिभूतैः॥
वाक्प्राणमानसमयैः करणैस्त्रयीष्टैः॥
संवित्कृतीषणमयैर्हृदि चेतनाप्तैः
यज्ञो भवेत् स विदुषां भुवि योगवृत्तैः॥२॥546

The accomplishment of the yoga and sacrifice of knowledge consisting of vedic characteristics and thought, word and deed (the three causes)

The first viz. the thought, word and deed performance thrice.

Surrounded by the three instruments consisting of fire, water and food lumps, and the vedic injunctions full of the causes of thought, word and vital airs, and full of spiritual knowledge in the heart obtained by yogic acts of the learned.

॥पञ्चेन्द्रिय सप्तेन्द्रिययोगयोर्विशेषः॥
वाक्प्राणचित्तनयनश्रवणात्मकानि
पञ्चीकृतानि हृदि धीन्द्रियसत्त्वकानि॥
श्रोत्रत्वगक्षिरसनासुनसाश्रयाणि
बुद्धिर्मनश्च सह सप्तकधीन्द्रियाणि॥३॥547

The special features of the yoga of the five senses and the seven senses.

The senses of intellect full of speech, vital air, mind eye and the ear are five at heart. The ear, the skin, the eye, the tongue, the nose, the intellect and the mind together form the seven senses of the intellect.

॥एतेषां सप्तानां धीन्द्रियाणां प्राणसंज्ञा तत्स्वरूपता च॥
प्राणाश्च सप्त ऋषयो हृदि दर्शनेष्टाः
प्राज्ञात्मनो विषयसंविदि ते विशिष्टाः॥
प्रत्यश्चि चेतनहिताश्च पराक्प्रकृष्टाः
प्रज्ञानसङ्ग्रहकृतेऽन्तरिहात्मनेष्टाः॥४॥548

<u>The actual form with lip and indication of these seven senses of intellect.</u>

The vital airs and the seven sages are desirable to be seen at heart and they are special in the knowledge of all things of a wise man. They are inwardly very beneficial to the consciousness and are very excellent. They are very dear to the soul in the act of collection of wisdom.

॥ज्ञानशक्तिप्रधाना ज्ञानसत्त्वप्रदाना परा वागेव अष्टमी॥
॥तत्रेदमौपनिषदं श्लोकदर्शनम्॥
अर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपम्॥
तस्यासत ऋषयः सप्त तीरे वाग् अष्टमी ब्रह्मणा संविदाना॥ (इति बृ. उ)

॥तस्येदं औपनिषदं ब्राह्मणानुवचनम्॥
तस्यासत ऋषयः सप्ततीरे इति प्राणा वा ऋषयः प्राणानेवैतदाह॥
वागष्टमी ब्रह्मणा संविदानेति वाग् हि अष्टमी ब्रह्मणा संवित्ते॥ (बृ.उ.)

॥तथैव आरण्यकं ब्राह्मणानुवचनम्॥
॥इन्द्रं विश्वा अवीवृधन् इति पदानुषङ्गाः, ताः सपानुषजति, सप्तवै शीर्षन् प्राणाः, अष्टमीं नानुषजति वागष्टमी, नेन्मे वाक् प्राणैरनुशक्ताऽसदिति, तस्मादु सा वाक् समानायतना प्राणैः सती अननुषक्ता॥इति॥ (ऐ. आ. १/५/२१)

<u>The eighth excellent speech which is the main power of knowledge and which gives the vitality of knowledge.</u>

<u>The authority of an upanishadic verse in this context.</u>

There is a vessel with bottom upwards and the hole downwards. In it the glory of all forms is placed on its bank sat seven sages and the eighth speech revealing the knowledge of Brahman was there.

The explanation of the Brahmanas on this is as follows.

Either the vital airs or the sages said to be pranas as follows 'the eighth speech reveals the knowledge of Brahman'. (Brihadaranyakopanishad)

वागष्टमी चितिपराऽन्तरिता प्रधाना
वेदात्मिका सकलसंविदितोपधाना॥
सा ब्रह्मणा प्रति चिताऽऽत्मनि संविदाना
सेन्द्राग्निचित्समुदिताऽखिलवित्प्रदाना॥५॥549

The eighth speech which is excellent and concealed is the main thing full of the spirit of the Vedas and the knowledge of the Brahman; she rises out of Indra and Agni and gives all knowledge.

त्रिकरणयोगे तेजोमयी वाक्॥
ज्योतिर्मयी चितिकला परमा प्रतीची
व्योमान्तरे प्रतिरता हृदि सा पराची॥
प्राची पराङ्मुखगताऽसुहिता समीची
प्राचां प्रमाऽऽत्मनि मिताऽप्रतिमाऽप्युदीची॥६॥550

In the yoga of thought, word and deed the speech which is full of luster.

The supreme yogic speech is full of lustre and being in a different space she is directed outwards the heart; it is eastern when it is opposite and good for the benefit of vital airs and being limited in the soul it is the measuring yard of all that is eastern. She is unexcelled in the northern direction.

॥आपोमयः प्राणः॥
आपोमयोऽभ्यतति वैद्युतचित्युदीर्णः
प्राणश्चिदात्मनि तु कर्मचिता प्रकीर्णः॥
सर्वेन्द्रियेष्वनुगतोऽन्तरहृत्प्रमुख्यः
सोऽध्यक्षतामधिगतः सफलाभिमुख्यः॥७॥551

Prana is full of water

Being full of water it spreads out, arising out of the spirit of lightning. The vital air prana is spread in the supreme spirit by the performance of karma. It is the primary thing in the interior of the heart even though it is moving in all the senses. Being very important for all it is the occupant of the president’s post.

अन्नमयं मनः॥
स्वात्मन्युपात्तमखिलेषु मनोऽन्तरङ्गं
सौम्यं सदन्नमयमान्तरमुत्तमाङ्गम्॥
सम्प्रेरकं च सकलेन्द्रियवृत्तिसङ्गं
सद्भाव-कामकरणं सफलैरसङ्गम्॥८॥552

The mind is full of food

In all people the internal limb, called the mind is obtained in the soul and is peaceful and full of food and therefore the best. It is associated with all the senses and is the prompter thereof and is responsible for good thoughts and desires free from the contact with all.

॥ऋङ्मन्त्रोदितानि चिदात्मनः तानि त्रीणि करणानि॥
पतङ्गो वाचं मनसा बिभर्ति तां गन्धर्वोऽवदद् गर्भे अन्तः॥
तां द्योतमानां स्वर्यं मनीषां ऋतस्य पदे कवयो निपान्ति॥
(पतङ्गः ऋक्. मं. १०/१७७/२)

Those three karanas of the supreme spirit mentioned in the Rigvedic hymns.

The sun carried the speech by his mind, the gandharva said it internally in the womb. The wise seers protect it well in the immemorial pedestal as it shines with ascents.

सूर्यः पतङ्ग उदितः सकलान्तरात्मा
स्वान्तः स्ववाचममृतां मनसा बिभर्ति॥
गन्धर्वनाममुदितोऽखिलहृद्गुहान्तः
प्राणोऽत्र तां समनुगायति गर्भसंस्थः॥९॥553

The sun who is in all is called patanga and bears his own immortal speech by the mind internally. The vital air here in the womb will begin to sing it, being pleased by the name of gandharva in the cave like hearts of all.

धीयोगसत्त्वतपसा नियमे प्रसक्ताः
प्राणेन युक्तमनसा हृदयेऽनुरक्ताः॥
तां संविदा सुमनसःस्वचितेषयित्रीं
रक्षन्ति वाचममृतात्मपदे प्रतीचीम्॥१०॥554

The gods being under a vow by the penance of the power of yoga of intellect and being interested in the heart with prana with a proper mind, protect that speech of yoga, in their immortal place, which prompts by knowledge.

॥त्रिकरणविषयपरमन्त्रदर्शनान्तरम्॥
यज्जातवेदो भुवनस्य मूर्धन्नतिष्ठो अग्ने सह रोचनेन॥
तं त्वाहेम मतिभिर्गीर्भिरुवथैः स यज्ञियो अभवो रोदसिप्राः॥
(आं. मूर्धन्वान् ऋक्.मं. १०/८८/५)

A different philosophical vision dealing with the three karanas.

Oh! Fire god! You, who know all that is born, stand on the head of the universe with your resplendence. We call you by our thoughts and good words. You therefore have become worship worthy in a sacrifice enveloping heaven and earth.

यो मूर्ध्नि सर्वभुवनस्य च जातवेदाः
ज्योतिर्मयः समधितिष्ठति विश्ववेदाः॥
तं यज्ञियं श्रुतिविदो मतिभिश्चवाग्भिः
प्राणैर्व्हयन्ति करणत्रययोगभाग्भिः॥११॥555

He who knows everything that is born and knows all things and is full of lustre stands at the top of universe. Those who know the Vedas call him who is fit to be worshipped in a sacrifice by their, intellects, words and vital airs which participate in the yoga of the three karanas, 'thought, word and deed'.

॥त्रिवित्कृतं विश्वं नामरूपाभ्यां व्याकृतं प्रत्यक्षसिद्धम्॥
तत्त्वैस्त्रिभिस्त्रिवृदिदं जगदत्रविश्वं
तन्नामरूपगुणसत्त्वकमेव दृश्यम् ।
सत्त्वान्वितं श्रवणदर्शनवृत्तिगम्यं
तच्छ्रोत्रनेत्रगुणकं च मिथोऽनुयम्यम्॥१२॥556

<u>The example of the universe which is three fold and which has a name and a form.</u>

This universe here which is three fold by the three tattvas is visible in name, form, quality and vitality, it is followed by sattva or vitality and is comprehensible by hearing, seeing, and choice and that is done by the ear, the eye and is controlled in private.

॥श्रोत्रं शब्दश्रवणसत्त्वकम्, नेत्रं तेजोरूपदर्शननियतम्॥
श्रोत्रं स्वरश्रवणसत्त्वगुणोपपात्रं
दिग्व्योमतत्त्वकमनावृतचित्पवित्रम्॥
नेत्रं सुतैजसमिदं प्रतिदर्शनेष्टम्
तद्विश्वनेत्रपरसूर्यचिता विशिष्टम्॥१३॥557

<u>The ear is full of the force of sound and hearing and the eye of form and seeing.</u>

The ear is the instrument for hearing the voice and represents the akasa tattva and is sacred with the opening for spiritual knowledge. The eye is the agent for good light and helps vision and is controlled by the solar energy which is the eye of the universe.

॥श्रोत्रनेत्राभ्यां सह करणत्रयेण पञ्चेन्द्रिययोगक्लृप्तिः॥
स्वान्तश्चिदात्मकरणत्रययोगपूर्वं
तच्छ्रोत्रनेत्रयुगलेन्द्रियवृत्यपूर्वम्॥
पञ्चेन्द्रियैकगुणवर्तनधारणार्हं
प्राञ्चः परे हृदि धियां परयोगमाहुः॥१४॥558

<u>The yoga of the five senses with the three karanas along with the eye and the ear.</u>

The learned seers say that the yoga of the intellects in the heart is full of the spiritual knowledge of the three karanas and the function of the two ears and the two eyes and is fit to hold united course of all the five senses.

॥परमपुरुषस्य पञ्चेन्द्रियमूलचित्सत्त्वेभ्यः पञ्चदेवताविर्भावः॥
पूर्णात्मनो भगवतः पुरुषात् परस्मात्
पूर्णं हि विश्वमुदियाय समं समस्मात्॥
प्रत्यञ्चि साङ्गमखिलं स्वशरीरमस्मात्
प्रज्ञानचित्समुचितं प्रबभूव तस्मात्॥१५॥559

<u>The manifestation of the supreme Brahman in the form of five gods through the powers of the five senses.</u>

The full and entire universe arose out of the supreme Brahman who is also full. Inwardly everything with body and limbs and worthy of wisdom came out from that.

अस्मिन्नर्थे ऋषेः नारायणस्य ऋङ्मन्त्रदर्शनम्॥
च॒न्द्रमा॒ मन॑सो जा॒तश्चक्षोः॒ सूर्यो॑ अजायत॥
मुखा॒दिन्द्र॑श्चा॒ग्निश्च॑ प्रा॒णाद् वा॒युर॑जायत॥ (नारायणः, ऋक्.मं. १०)

दिशः॒ श्रोत्रा॑त् - ॥

<u>In this connection, the Rigvedic hymn of sage Narayana.</u>

The moon was born out of mind, the sun from the eye, Indra and Agni born out of the face and wind from the life. (Narayana Rigvedic hymn 10/ /13). The quarters were born out of the ear (narayana Rigvedic hymn 10/ /14)

तेषां पञ्चानामिन्द्रियाणामाविर्भावोपवर्णनम्॥
मनः- चन्द्रमामनसोजातः।
प◌ूर्णात्मनि प्रणिहितं हि मनः सुतत्त्वं
प्रज्ञात्मकर्मगुणभावनकामसत्त्वम्॥
सोमो रसात्मकलितान्मनसः प्रजातः
सौम्यात्मनः स मनसस्पतिरध्युपात्तः॥१६॥560

<u>The description of the birth of those five senses</u>

1) The mind – the moon was born out of the mind. The mind with a philosophical inclination is concentrated in the supreme Brahman and is full of the strength of the acts and feelings of wisdom. The moon was born out of the mind full of the effects of rasa. He is hence called the Lord of the mind full of peace.

२) चक्षुः - चक्षोः सूर्यो अजायत॥
प्रज्ञानचक्षुरपि तत् पुरुषात्मसिद्धं
तस्माच्च सूर्य उदियाय चिता समिद्धः॥
द्रष्टाऽखिलस्य जगतोऽञ्चति विश्वचक्षुः
साक्षाद् दिवीह रुचितः समदृक् समेच्छुः॥१७॥561

2) The eye- the sun was born out of the eye. The eye of deep wisdom is the soul of the supreme Brahman. From that was born the sun kindled by the thought. He is the seer of the entire world and shines as the eye of the universe. He is in fact shining in the heaven with an impartial eye.

३)वाक्- मुखादिन्द्रश्चाग्निश्च मुखादग्निरजायत॥ शुक्लयजुः॥
मुखाद् वाग् वाचोऽग्निः॥ (ऐ.उ.)
वेदस्वरात्मरसवाङ्मुखतोऽभ्युदीर्णः
सेन्द्रस्तथाऽग्निरुभयौ च महश्चिदर्णौ॥
प्राणः स इन्द्रपर आत्मनि वाक्प्रमुख्यः
वागग्निरेव हि मुखे प्रविशन् स मुख्यः॥१८॥562

3) The speech – Indra and Agni were born out of the face, speech from the face and fire from the speech (Aitareya Upanishad)

The speech full of the rasa of vedic hymns was born out of the face; in the same manner, fire with Indra and both are great full of rasa. That Indra with speech leading is the life breath in the supreme Brahman. The fire of speech entering in the face is prominent.

४) प्राणः - प्राणाद् वायुर्रजायत॥
प्राणः स आप्य इह वैद्युतचित्तिसान्द्रः
सेन्द्रः स्वराप्तरसचित्तिकलासुमन्द्रः॥
प्राणात् स वायुरुदगात् तनुभृत् सुचन्द्रः
प्राणित्ययं परचितेन्द्रसखा स ऐन्द्रः॥१९॥563

4) Prana (vital air) – the wind was born out of life breath.

The vital air, dense with the lightning power of consciousness and with Indra deep in the art of the consciousness of rasa obtained by the accent could be easily obtained here. That wind which is the moon among men was born out of the vital air. He, the friend of Indra lives by the supreme thought.

५)	श्रौत्रम् - दिशः श्रौत्रात् अजायत॥
श्रौत्रं हि दिव्य-भुवनात्मकमेव दिश्यं
शब्दानुगं श्रवणवृत्तिगुणानुदिश्यम्॥
श्रौत्राद् दिशः समुदिताश्च दिवः समग्राः
तेऽनावृताः सुवितताः सदनेऽत्युदग्राः॥२०॥564

5) The ear “the quarters from the ear were born”

The ear is the soul of celestial universe and the cause for the quarters, following the sound and full of the quality and act of hearing. From the ear all the quarters of heaven are born. They very vast, open and very lofty in the house.

तेषामेतेषां पञ्चानां प्राणधीन्द्रियाणां एकस्मिन्नात्मनि सहयोगः॥
वि मे कर्णा पतयतो विचक्षुर्वी१दं ज्योतिर्हृदय आहितं यत्॥
वि मे मनश्चरति दूर आधीः किंस्विद्वक्ष्यामि किमु नू मनिष्ये॥
(सौचीकोऽग्निः - ऋक्. मं. ६/९/६)

The coordination of those and these five senses with their deities.

My two ears will hear and my eye will see. The celestial light is placed in the heart. My mind goes very far. Whatever my mind thinks I will say. (Rg. Mantra 6/9/6)

॥सविषयाणां तॆषां पञ्चॆन्द्रियाणां सवृत्तिकं सहतन्त्रम्॥
कर्णौ बहिर्विपततॊः श्रवणॆ ममॆष्टौ
चक्षुश्च दर्शनकृतॊः पतति प्रकृष्टम्॥
ज्यॊतिः परंहृदि हितं परमामृताप्यं
प्राणात्समात्मनि सचॆतनकर्मणाऽऽप्यम्॥२१॥565

<u>The coordinating activities of those senses with their purposes.</u>

My two ears will fall externally in hearing and the eye falls to the act of hearing. The eternal light is well placed within the heart and that is attained able only in the soul by a living act.

दिव्यं मनश्चरति सूक्ष्मगतॊः सुदूरं
दिव्यॆन्दुसद्रसपरं सहचित्सुधीरम्॥
वाचं निजां सकलसंविदमावदिष्यॆ
वक्ष्यामि किंस्विदुदितं मनसा मनिष्यॆ॥२२॥566

The celestial mind moves far in a delicate manner as it is full of the rasa of the celestial moon and firm with the thinking of faculty. I will utter my own speech which is expressed in accordance with the thoughts of the mind.

॥सर्वेषां धीन्द्रियाणां योगेन सङ्गृहीतं समानं एकं सक्रियं ज्ञानम्॥
ध्रुवं ज्योतिर्निहितं दृशये कं मनोजविष्ठं पतयत्स्वन्तः॥
विश्वे देवाः समनसः सकेता एकं क्रतुमभि वियन्ति साधु॥
(सौचीकोग्निः - ऋक्. मं. ६/९/५)

By the yoga of all senses a common knowledge with good deeds is acquired.

A firm light which is visible is placed in the heart and mind runs fastest when all the senses are functioning. All the gods with one mind approach that one good knowledge. (Rg. Man. 6/9/5)

ज्योतिर्ध्रुवं हृदि हितं सुखमीक्षणेष्टं
सर्वेन्द्रियेषु निपतत्सु मनोजविष्ठम्॥
देवाः समे समनसोऽखिलधीविशिष्टं
ज्ञानं तदेकमभियन्ति सयज्ञशिष्टम्॥२३॥567

The firm light which is capable of being seen is placed in the heart. When all the senses are falling the mind is the fastest. All the gods go towards that one goal called knowledge which is the special feature of all intellects and which is the result of sacrifice.

॥तत्रापि विशिष्टं आध्यात्मकं तत्त्वम्॥
आध्यात्मकेऽत्रविदुषां परयोगसंज्ञे
साध्यानकेऽपि परसंविदुपास्तियज्ञे॥
पञ्चाधिधीन्द्रियपरात्मनि ऋत्विजस्ते
पञ्चाधियज्ञकृतिसाधनतत्परास्ते॥२४॥568

<u>The special metaphysical principle underlying this yoga.</u>

In this metaphysical field called the supreme yoga of scholars and in the sacrifice of the highest knowledge, namely meditation etc. the five priests are absorbed in the performance of the five superior philosophical sacrifice to achieve their ends.

पूर्णात्मवस्तुपरतत्त्वचिदेकलक्ष्यात्
कर्णादिपञ्चकरणैर्विषयोपलक्ष्यात्॥
प्रत्यङ्ग्यहञ्चितिकवस्तुपरं प्रतीक्ष्यं
प्रत्यक्षयोगपरधीन्द्रियहृत्समीक्ष्यम्॥२५॥569

From the one target of all excellent knowledge namely the supreme Brahman which could be seen by the proper functioning of the ear and other senses, the inner vision of Parabrahma could be expected and it can actually be seen by the yoga of intellect.

आत्माऽऽन्तरश्चितिपरः सकलेन्द्रियाप्तः
सोऽहश्चिताऽनुविततैर्विषयैरुपात्तः॥
तैः पञ्चभिः सहयुतैः करणैरुपास्यः
सद्योगयज्ञरसदोऽर्हति हृद्रहस्यः॥२६॥570

The soul is inwardly absorbed in spiritual knowledge and is attained by all senses. It is reached by the objects of the knowledge of ‘aham’ or ‘I’. It has to be worshipped by those five senses joined together. The vital secret which gives the rasa of good yoga, deserves mention here.

॥सप्तधीन्द्रियसाध्यः सप्ततन्तुयज्ञयोगः॥
शब्दादिसद्विषयवृत्तिसुसङ्गतानि
श्रोत्रादिपञ्चपरधीन्द्रियसम्मितानि॥
स्वान्तर्हितं करणमत्रमनश्च बुद्धिः
सप्तेन्द्रियैर्निजपराध्वरयोगसिद्धिः॥२७॥571

<u>The yoga of sacrifice called Saptatant is possible by the seven senses of intellect.</u>

The success of the yoga of sacrifice by seven senses depends on the five senses of intellect namely the ear and the others and their respective functions like hearing the round etc. including the interior senses namely the mind and the intellect.

एकैकमेव करणं प्रतिगृह्य शिष्टं
वागादिकं तदनुसृत्य हृदा प्रदिष्टम्॥
स्तोत्रादिकं परमुपासनमन्तरिष्टं
व्यस्तं समस्तमपि सर्वधियां विशिष्टम्॥२८॥572

Each sense taking the rest namely speech and others according to the direction given by the heart, performs the desired form of worship like prayers and others and this is the specialty of all intellects.

॥प्रथमः समन्वययोगः प्रवृत्तिरूपः॥
शब्दादिकेषु विषयेषु समन्वयेन
श्रोत्रादिकानि करणानि मनोनयेन॥
बुद्ध्याऽन्तरात्मनि धियां हृदि संयमेन
बोधेन नन्दति नरः परसङ्गमेन॥२९॥573

The yoga of harmony (regular succession of order)

In all the function like sound and others, the ear and other senses should be respectively placed by a peaceful mind. By controlling the intellect in the heart, a man experiences in the inner recess of his heart an association with the supreme Brahman.

॥द्वितीयः व्यतिरेकयोगः निवृत्तिरूपः॥
तेभ्यश्च बाह्यविषयेभ्य इतो निवृत्तेः
स्वान्तश्चिदीरणमतेर्व्यतिरेकयुक्तेः॥
तद्रस्यहृद्रहितनिर्विषयानुरक्तेः
स्वात्मस्थितेः प्रभवतीह धियां विमुक्तेः॥३०॥574

<u>The yoga of reverses (contrast or distinction)</u>

The retirement or detachment from these external objects and the senses and association internally with the excellence of supreme knowledge and non-attachment to sensual pleasures will enable an individual towards liberation and stability of the soul.

॥तृतीयः ताटस्थ्ययोगः स्वात्मनिष्ठारूपः॥
॥प्रवृत्ति निवृत्ति क्रियाभावनादिवृत्तिरहितः॥
स्वान्तर्धियां बहिरिह स्वयमप्रवृत्तेः
ताटस्थ्ययोगनिरतेश्च नरोऽप्रमत्तः॥
सन्निष्ठयाऽऽत्मनि परे सकलेषु शक्तः
स्वानन्दपूर्णरसभाक्स्वनुभावरक्तः॥३१॥575

<u>The yoga of neutrality and form of one’s own firmness in the knowledge of the self.</u>

An individual who is vigilant, without in the same manner, allowing the intellects to indulge in attachments externally, and absorbed in the yoga of neutrality, will be capable in all things and will experience the highest bliss by his properly guided meditation the Supreme Being.

सत्येऽन्तरात्मनि धियां स्थितिसिद्धियोगात्
सद्यः प्रसीदति परोऽयमिहान्तरात्मा॥
स्वात्मप्रसादरसतः समुपैति शान्तिः
सा शान्तितः स्वयमुदेति परात्मशक्तिः॥३२॥576
॥इति अष्टादशी कला सम्पूर्णा॥

By the yoga of the intellects which concentrates on the true inner conscience, that Supreme Being in return immediately respond by favoring him. When the self is under the influence of these flavors, the individual attains tranquillity by which he automatically acquires supernatural powers.

Thus ends the eighteenth chapter.

पूर्णपूरुषं यजेत योगसंविदोत्तमं
पञ्चभिस्त्रिभिश्च सप्तभिः स्वधीन्द्रियैः समम्॥
वेददेवताविभूतिपूर्णमेन्द्रचित्तमं
दैवरातवागुदीर्ण योगचित्सुधातमम्॥१८॥

An individual should adore the supreme being, who in the best yogic knowledge and who is complete, who is full of the glory of the best vedic deities who is the best of the spirit of Indra and who can be easily attained by the yogic means described in the words of Daivarata.

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# ॥अथ एकोनविंशी कला॥

## ॥धीयोगेन साक्षात्कारसिद्धये गायत्री मन्त्रेण ब्रह्मोपदेशः॥

गायत्रिमन्त्राद् गुरुणाऽनुशिष्टः
ब्रह्मोपदेशो विहितो विशिष्टः॥
ब्रह्मात्मसाक्षात्कृतये श्रुतीष्टः
ब्रह्मैव साक्षादृषिभिः सुदृष्टः॥१॥577

<u>The nineteenth chapter</u>

<u>For a successful realization of the yoga of intellect the Brahmopadesha by Gayathri hymn.</u>

By the order of the preceptor through the Gayathri hymn the entire Brahmopadesha is prescribed. This has the sanction of the Vedas for the realization of the supreme Brahman which is actually seen by sages.

गायत्रिनामा परमन्त्रसंज्ञितः
तच्छन्दसा सुस्वरसत्त्वसंहितः॥
ब्रह्मात्मनः पूर्णगुणात् समार्थतः
ब्रह्मेति वेदात्ममुखात् समर्थितः॥२॥578

The excellent hymn called Gayathri constructed in a proper metre with a good accent, explains in a proper manner the full qualities of the supreme Brahman and establishes it from the face of the Vedas.

मातुः सकाशाज्जननं तदादिमं
गायत्रिवाचा व्रतबन्धयोगजम्॥
जन्म द्वितीयं द्विजसत्त्वसिद्धिदं
ज्ञानप्रकाशात् स्वमहः समृद्धिदम्॥३॥579

The first birth of an individual is from the mother. The second birth is that which gives the success to the power of a Brahmin which is the result of a yoga of an observance by the words of the Gayathri hymn and which gives prosperity for his own glory.

ब्राह्मीशरीरादिकसम्पदाप्तये
तद्ब्रह्मकर्मादिकयज्ञक्लृप्तये॥
वेदादिविद्याभ्यसने प्रवृत्तये
दिव्यं व्रतं दुर्व्यसनान्निवृत्तये॥४॥580

In order to obtain the wealth such as the physical body tuned to a Brahmi state; to enable the performance of sacrifices like Brahma karma; to engage oneself in the practice of the vedic recitation and to divert his attention from the evil thoughts and deeds this is an excellent vow of observance.

बाल्ये बटूनामुपनायनार्थं
ब्रह्मोपदेशार्थमुपासनार्थम्॥
गायत्रि सद्ब्रह्म परं शरण्यं
वेदे श्रुतं “तत्सवितुर्वरेण्यम्”॥५॥581

For young boys in their boyhood this function called the thread marriage or upanayana is celebrated to initiate them to the study of the Brahma vidya and to enable them to a form of prayer or worship. The Gayathri hymn is the shelter to them and it is called in the Vedas as ‘tat saviturvarenyam’ or the excellent hymn of the sun god.

वेदे बहूनां गायत्रीमन्त्राणां सत्त्वेऽपि ब्रह्मोपदेशे अस्यैव मन्त्रस्य ग्रहणे को हेतुः इति आशङ्का॥
गायत्रिसच्छान्दसदिव्यमन्त्राः
वेदे प्रसिद्धा बहवः स्वतन्त्राः॥
अस्यैव मन्त्रस्य किमर्थमिष्टं
ब्रह्मोपदेशे ग्रहणं विशिष्टम्॥६॥582

<u>When there are many hymns in the Gayathri in the Vedas, the reason for accepting this only in Brahmopadesha is discussed.</u>

There are many famous independent hymns in the beautiful Gayathri metre, what is the special purpose in this only at the time of Brahmopadesha.

तद्ब्राह्मणादिश्रुतिभिः स्मृतीष्टः
तस्यास्य मन्त्रस्य विधिर्न दृष्टः॥
तस्मादिदं केन विधेन कस्मात्
प्रकल्पितं किङ्करणादकस्मात्॥७॥583

The procedure for this hymn is not seen anywhere in the vedas like Brahmanas and others and the sastras. It has therefore to be found as to why this has been prescribed, by what procedure and from whom. (the explanation for this doubt)

एतदाशङ्कायाः समाधानम्॥
सर्वस्वधीयौगिकचित्समृध्यै
सर्वाधियज्ञादिकसत्त्वसिध्यै॥
सोऽयं हि गायत्रिसुमन्त्रवर्णः
स्वालम्बनार्हः सकलार्थपूर्णः॥८॥584

This Gayathri mantra which is full of all meanings and which deserves self-support is for the abundant progress of every kind of intellectual yoga and for the success of power of all sacrifices with a metaphysical import.

धीयोगविद्यादिकृतेः समर्थकः
श्रेयः सनिःश्रेयससम्पदर्थकः॥
साक्षात्कृतेर्योगकृतेर्यथाक्रमं
गायत्रिमन्त्रैकमुखादुपक्रमः॥९॥585

The commencement in the proper order of the yoga of realization through the Gayathri hymn will help the practice of yoga vidya of intellects and enable him to attain fame along with salvation.

अध्यात्मविद्याभ्युदयेन शर्मणा
तत्संविदोपासनया च कर्मणा॥
प्रापञ्चिकेऽर्थे परमार्थवित्तये
शान्त्यै च शक्त्यै प्रभवेद् विमुक्तये॥१०॥586

By a happiness which is the result of the prosperity of the philosophical learning and by an act and worship of that knowledge an individual attains peace and ability and liberation not only in worldly matters but also in spiritual affairs.

धीयोगयज्ञोऽत्र तपः प्रधानः
संवित्क्रिया भावनचिन्नधानः॥
ब्रह्मान्तरीयेन्द्रियहृत्प्रदानः
ब्रह्मात्मभावान्वयचिन्निदानः॥११॥587

The prominent thing here is penance and sacrifice of the yoga of intellect consisting of knowledge, action, feeling and thought. It exists in giving away the external and internal senses to the thought and study of supreme Brahman.

यस्मादृते तत्परचेतनात्मतो
यज्ञो न सिध्येत् परमो विपश्चितः॥
यज्ञाद्यधीशः सदसस्पतिः स्वतो
योगे धियां सोऽन्तरुदेति तत्त्वतः॥१२॥588

He, who is the Lord of all sacrifices and Lord of assemblies, without whom even the best sacrifices performed by a scholar will not bear fruit, will actually come out inwardly by himself in the yoga of intellects.

साक्षात् परोक्षादपरोक्षतश्च
तैर्भूतदेवात्मपरैस्त्रितत्त्वैः॥
अज्ञानदोषात् सकलादबाधे
मन्त्रोऽयमिष्टः परवस्तुबोधे॥१३॥589

This hymn is desirable in the knowledge of the supreme Brahman, actually invisibly or not invisibly by the three principles of living beings, gods and self without any trouble on account of ignorance.

तत् सर्ववेदप्रमुखैरमात्रं
गायत्रि मन्त्रप्रमुखैकमात्रम्॥
प्रत्यक्षपूर्णामृतदिव्यमात्रा
प्रत्यञ्चि वाचाऽत्मनि वेदमात्रा॥१४॥590

Therefore the Gayathri hymn is the important one among all the chief vedic hymns which helps an individual to concentrate inwardly by uttering the speech which is the vedic mother actually full of the celestial nectar.

छन्दस्वती ब्रह्मपरैकमन्त्रा
संवित्क्रियाभावसमैकतन्त्रा॥
गायत्रिनाम्नी सवितुः स्वतन्त्रा
धीयोगविद्याभ्युदयैकमन्त्रा॥१५॥591

The independent solar hymn called Gayathri composed in a proper meter and dealing with only supreme Brahman and with knowledge, action and thought in a harmonious manner is the only one which ensures the prosperity of the yoga vidya of the intellect.

तत् सर्ववेदाद्यधिविद्यसाध्यं
तत् सर्वथाऽन्यैरखिलैरसाध्यम्॥
गायत्रिमन्त्रैकमुखादुपास्यं
पूर्णं परं ब्रह्मधियाऽध्युपास्यम्॥१६॥592

That full supreme Brahman is possible to be only attained by all vedic lore and certainly not amenable by all other means is fit to be worshipped only through the Gayathri hymn and the yoga of intellects.

तद् वै वरेण्यं सवितुः सकाशात्
ज्योतिर्वरिष्ठं परमं प्रकाशात्॥
प्रज्ञाद्यधिष्ठानमनादिसिद्धं
प्रज्ञानहृद्ब्रह्मचितासमृद्धम्॥१७॥593

That is the best, coming as it does from the sun and is the finest light from his lustre. It is the residing place of wisdom and is firmly established from time immemorial without a beginning and is full of Brahma jnana with wisdom at its centre.

धीभ्यः परं स्वान्तरधीप्रचोदकं
यत् केवलं चेतनमात्मबोधकम्॥
तद्ब्रह्म सत्यं परवस्तुरूपकं
गायत्रिमन्त्रेऽन्तरितं परात्मकम्॥१८॥594

It is superior to all intellects and prompts the intellect inwardly. That is the real supreme Brahman in the form of the most sacred object and is concealed in the Gayathri hymn as the best.

तन्निर्गुणं सर्वगुणैः प्रपूर्णं
तद्विश्वभूत्या सगुणं प्रगीर्णम्॥
सर्वान्तरेऽध्यात्मचिताऽभ्युदीर्णं
गायत्रिमन्त्रैकमुखाद् विकीर्णम्॥१९॥595

Though it is full of all qualities, it is without attributes and by its universal glory it is in things inwardly spiritually and that is emanated only through the Gayathri hymn.

प्रत्यक्षमेतत् खलु विश्वरूपं
परोक्षगं तत् परवस्त्वरूपम्॥
प्रत्यग् यदन्तः स्वचितोऽपरोक्षं
गायत्रिमन्त्रे त्रयसामरस्यम्॥२०॥596

This universal form is a fact and that the supreme Brahman is formless is realized in the invisible state. That which is experienced by one's own knowledge inwardly in the not invisible state. All these three are uniformly seen in the Gayathri hymn.

ज्योतिर्वरेण्यं तमसः परस्ताद्
धीभ्यः परं तज्जगतः समस्तात्॥
विश्वाद्यधिष्ठानमनाद्यनन्तं
गायत्रिमन्त्रार्थपरं गुहान्तम्॥२१॥597

The supreme Brahman is the best light beyond all darkness and superior to all intellects beyond all worlds. It is the residing place of the entire universe, without a beginning and an end and the best purpose of the Gayathri hymn and the end of all concealments.

सन्ध्याद्युपास्तेरिह नित्यकर्मणा
निष्कामकर्मादिकयोगसाधना॥
नित्यं तदभ्यासकृतेऽवलम्बनं
गायत्रिमन्त्रः सकलार्थसाधनम्॥२२॥598

The yoga of performing acts without any desire or attachment, can be achieved by doing daily duties like sandhyavandana. The Gayathri hymn will help the acquisition all things and is the main stay in the practice of that yoga.

स्यात् प्रत्यवायोऽकरणेन कर्मणः
यस्य प्रमादादकृतादकर्मणः॥
फलाद्यभावः करणेऽनुकारिणां
तन्नित्यकर्मादिकयोगलक्षणम्॥२३॥599

The characteristics of the yoga of daily duties are: - it is sin if the duty enjoyed is not performed. There is no fruit to him who does not do a deed by mistake and who imitates others in doing.

सन्ध्यादिकानां सदुपासनानां
संवित्क्रियाभावसमन्वितानाम्॥
सद्ब्रह्मकर्मादिकयौगिकानां
सम्पत्तये सोऽर्हति यज्ञियानाम्॥२४॥600

An individual, who performs righteous acts like sandhyavandana, full of knowledge, act and thoughts and who is merged in the performance of sacrifices full of the yoga of supreme Brahman.

प्रापञ्चिकेऽर्थेऽपि च पारमार्थे
प्रत्यक्षतः स्वे सकले पुमर्थे॥
मन्त्रः समर्थोऽखिलसंविदर्थे
प्रज्ञानयोगाद्यनुभावसार्थे॥२५॥601

The sacred Gayathri hymn is capable of being helpful in material as well as spiritual acquisitions, in one's own ambition in life, in the knowledge of all things and in the fruitful experience of the yoga of wisdom.

सद्ब्रह्मचर्यादिमहाव्रतानां
ब्रह्मात्मसाक्षात्करणोचितानाम्॥
अध्यात्मविद्यापरसाधनानां
गायत्रिमन्त्रोऽर्हति साधकानाम्॥२६॥602

The Gayathri hymn deserves to be practiced by those sadhakas engaged in the observance of great vows like good celibacy which help in the realization of supreme Brahman and which are the best means for the acquisition of spiritual or philosophical knowledge.

ब्रह्मात्मविज्ञानपरानुभावदं
सद्ब्रह्मवर्चस्त्वगुणप्रभावदम्॥
ब्रह्मण्यसत्त्वादिगुणैरधिष्ठितं
गायत्रिमन्त्रे सकलं प्रतिष्ठितम्॥२७॥603

Everything is established in the Gayathri hymn, which gives the best experience of brahmajnana, and the qualitative influence of a well ordered celibacy and in which are deposited all the merits of the power of Brahman.

यावत् परं ब्रह्म ततं हि नित्यं
यद् वाच्य-लक्ष्याक्षरवस्तु सत्यम्॥
वाक् तावती वाचकशक्तितत्त्वा
गायत्रिमन्त्राक्षरसत्त्वनित्या॥२८॥604

As long as the supreme Brahman is spread permanently and the thing aimed at the expressed is true, so long the speech with the principle of the capacity of the expression is permanently installed in the force of the letters of the Gayathri hymn.

मन्त्रः श्रुतीष्टः प्रथमो विशिष्टः
ब्रह्मोपदेशेऽखिलवेदशिष्टः॥
ब्रह्मात्मसाक्षात्कृतये च नित्यः
सन्ध्यासु धीयोगमुखादुपास्यः॥२९॥605

The hymn which is backed by the vedic sanctions is specially first and is prescribed by the Vedas in Brahmopadesha. It has to be worshipped through the yoga of intellect in the sandhyavandana for a permanent realization of the supreme Brahman.

पूर्णे परे ब्रह्मणि चर्यमग्रियं
प्रज्ञानदं ब्रह्मविदे महाव्रतम्॥
अध्यात्मविद्यासदुपासनार्थितं
गायत्रिमन्त्रैकमुखात् समर्थितम्॥३०॥606

The meditation on the full and the supreme Brahman is the first thing to do as it gives great wisdom and is great observance for understanding Brahmajnana. This is supported only through the Gayathri hymn by observance based on the philosophical learning.

ब्रह्मात्मवेदाध्ययनं समग्रं
ब्रह्मात्मतत्त्वैकसुसंविदग्रम्॥
ब्रह्मात्मगायत्रिसुमन्त्रसाध्यं
धीयोगतो ब्रह्मविदां सुमेध्यम्॥३१॥607

The complete study of philosophy and veda and the important spiritual knowledge of self is possible by the Gayathri hymn and by the yoga of intellect which is very sacred for philosophers.

यतीनां गायत्रीमन्त्रे तदर्थरूपे ब्रह्मणि प्रवेशः॥
अन्ते तु सन्यासकृते यतीनां
गायत्रिमन्त्रे विहितः प्रवेशः॥
युक्तोऽन्तरात्मन्यपि सोऽपरोक्षे
पूर्णात्मनि ब्रह्मपरे परोक्षे॥३२॥608

<u>The entry of ascetics to the Gayathri mantra and Brahman in the form of its meaning.</u>

The entry into Gayathri hymn is prescribed for ascetics in the end to enable them to renounce. That is also proper inwardly in the not invisible state in the full invisible supreme Brahman.

॥इति एकोनविंशी कला सम्पूर्णा॥

Thus ends the nineteenth chapter.

प्राणिनां परार्थिनां समस्थिता यथार्थता

त्राणदा सुखार्थिनां समाधितः कृतार्थता॥
दैवतात्मवेदमन्त्रवाक् परा समर्थिता
दैवरातधीप्रदिष्टयोगसत्सुधाऽर्थिता॥१९॥

The good nectar of the yoga of the intellect, explained by Brahmarshi daivarata supported by the vedic hymns in the form of excellent speech is true in the case of those living beings who are in the quest of supreme and gives protection to those who are in the quest of happiness and affords success through meditation.

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## ॥अथ विंशी कला॥

॥गायत्री मन्त्रः॥

गायत्र्याः विश्वामित्रः ऋषिः। सविता देवता। गायत्री छन्दः॥
तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि॥
धियो॒ यो नः॑ प्रचो॒दया॑त्॥ (ऋक्.मं. ३/६२/१०॥ साम. १४६२॥ वा. शु.यजुः.
३,३५।२२,९।३०,२।३६।३॥ तै.आ. ५।६।४॥ तै.आ. १,४,६,४।४,१,११,१।तै.आ.
१,११,२॥
तत्। स॒वि॒तुः। वरे॑ण्यम्।भर्गः॑।दे॒वस्य॑।धी॒म॒हि॒॥
धियः॑।यः।नः।प्र॒चो॒दया॑त्॥
(गायत्र्याः समग्रमन्त्रार्थः)

The twentieth chapter

Gayathri manthra or hymn

The seer for this hymn is Vishwamithra, sun god is the deity. The metre is Gayathri.

(Rg. Man. 3/62/10 Sama 1462 Vaj. Suk. Yaj. 3,35,22,91 taittiriya aranyaka 1, 11, 2)

We meditate upon that shining form of the sun god which is the best of worship and which prompts our intellect.

यो नो धियां प्रेरयिता चिदात्मा
देवः परोऽसौ सविताऽखिलात्मा॥
तस्यैव तत् सत्त्वपरं शरण्यं
ध्यायेमहिज्योतिरदोवरेण्यम्॥१॥609

He who prompts our intellect to our function is the sun god who is the soul of all living beings. Therefore we meditate upon his light which is the best and which give protection.

यः नः धियः प्रचोदयात्। (तस्य) देवस्य सवितुः तद् वरेण्यं भर्गः धीमहि।
यः सविता नो अस्माकं धियो धर्मादिविषयबुद्धीः प्रचोदयात् प्रेरयेत्। तद् वरेण्यं वरणीयं देवस्य सवितुर्भर्गः प्राजापत्यं तेजोमयं रूपं वयं धीमहि ध्यायामः॥ (इति अश्वलायनगृह्यपरिष्टम्)

अन्वयानुसारेण प्रत्येकशः पदस्य तत्त्वार्थसमर्थनम्॥
योऽसौ समक्षो दिवि विप्रकृष्टः
ज्योतिर्मयो भौतिकतत्त्वदृष्टः॥
यो वै परोक्षः परचेतनात्मा
यश्चापरोक्षोऽत्र सचेतनोऽन्तः॥२॥610

The philosophical interpretation of each word in the hymn separately one by one in order.

<u>Yah</u>

He is actually seen at a distance in heaven, is full of light and understood by the principle of physical phenomenon, is invisible and the chief activator and is also not invisible and full of life inwardly.

त्रेधाऽत्मरूपान्निजचेतनात्मा
व्यस्तः समस्तः समताचिताऽऽत्तः॥
तत्त्वेषु तेषु त्रिषु सन्प्रमेयः
स एव पूर्णः परमस्तुरीयः॥३॥611

He is three fold from his own form and full of animation. He is nothing, everything and equal in all respects. Being measurable in all the three principles, he alone is full in the fourth.

१) नः - अस्माकम् - धियःप्रचोदयात्
यॊऽस्माकमन्तः स्वधियः प्रचॊदयेत्
श्रद्धामयीर्धर्मकृतौ प्रचॆतयॆत्॥
शब्दादिकॆ सद्विषयॆ सुयॊगतः
शास्त्रात् प्रवृत्त्यै श्रवणादिवृत्तितः॥४॥612

<u>Nah-Gur (Genetive)</u>

He prompts our intellects inwardly which are full of faith for the performance of righteous acts by the yoga of sound etc. to indulge in the study of the sastras by the act of hearing etc.

२) नः - अस्मान् - धियः प्रति प्रॆरयॆत्। अस्मान् प्रति धियः प्रॆरयॆत्
यॊऽस्मान् प्रति प्रॆरयति स्वचॆतनाद्
धियः प्रतीष्टान् परसंविदाऽन्तरॆ॥
धीयॊगतस्तान् विदुषः समीरयन्
जीवान् निजाज्जीवयतीह चॆतयन्॥५॥613

<u>Nah-Us (accurate)</u>

He prompts us from his own life or activity towards intellect with spiritual knowledge. Prompting those learned men by the yoga of intellect he infuses life into those living beings.

२)     नः - अस्मभ्यम् - कृते धियः प्रेरयेत्
योऽस्मभ्यमन्तः परिचेतने हृदे
वेदात्मविद्यापरतत्त्वसंविदे॥
ब्रह्मात्मसत्त्वाभ्युदयाद्यनुग्रहाद्
दिव्या धियः स्वात्मचिता प्रबोधयेत्॥६॥614

Nah- to us (dative)

He awakens heavenly or wonderful intellects by his own faculty for our sake inwardly to enable us to understand the super power, and the philosophical knowledge of the Vedas by favoring us with the prosperity of the power of Brahman.

१) धियः-
या धीयतेऽन्तः करणात्मिकाऽऽत्मना
धत्ते स्वमात्मानमिमं प्रचेतनम्॥
याऽऽन्तर्यसर्वेन्द्रियचित्सुसत्त्वका
सा धीर्धियस्ताः सफलेन्द्रियात्मिकाः॥७॥615

Intellects – Dhiyah

That which, is the soul of inner conscience, is held by the soul and holds its own soul, the activator and which is the giver of spiritual power to all the internal senses, is the intellect, and those which are the souls of all senses are the intellects.

४)	प्रचोदयात् - प्रेरयेत्
प्रचोदयेद् यः स्वधियोऽन्तरे समाः
धीनां स्वयं प्रेरणया चिताऽऽत्मनः॥
धीभ्यः परोऽन्तर्हितसत्त्वचेतनः
तत्प्रेरणं चात्मनि तन्निवर्तनम्॥८॥616

<u>Prachodayat – prerayet – prompts</u>

He who prompts his own intellect inwardly equally, by voluntary prompting of all intellects by the supreme spirit and he who as beyond the intellects with hidden power of life, is itself the prompting and turning inwards in the soul.

५)	देवस्य - तस्य देवः
देवोऽभ्युदेता दिवि तेजसा स्वं
यो द्योतये द्योतयतीह विश्वम्॥
दिव्यः स बाह्यान्तरचित्प्रदीप्तः
सशान्ति-शक्त्यात्मचितिप्रभाप्तः॥९॥617

<u>Devasya – (thasya) Devah – of the god</u>

He, who is the god who rises in heaven and illuminates the entire universe of his by light for the sake of enlightenment is the celestial god who is glowing by the external or internal spirit and is enveloped by the lustre of tranquility is the spirit of self.

स्वयम्प्रकाशः परदेवतात्मा
स्वायत्तसर्वस्वविभूतिसत्त्वा॥
तस्यैव देवस्य चिता समास्ते
जीवात्मवर्गश्च जगत् समस्तम्॥१०॥618

He is self-illuminant and the soul of supreme Brahman and has under his control the power of the glory of all things. By the spiritual force of that god only, the entire universe exists full of life in itself.

६) सवितुः - सविता
यो विश्वमेतत् सुषुवेऽखिलाग्रे
ज्योतिश्चिता प्राणभृतः प्रसूते॥
योऽन्तर्धियां चेतयितेह तेषां
सन्दृश्यतेऽसौ सविता समेषाम्॥११॥619

Savituh – savita – of the sun

He, who gave birth to this universe before all and gives birth to living beings by the spirit of light and activates all intellects inwardly, is seen all of them as sun, the creator.

त्रेधा प्रसिद्धं तत् सवितृत्वम्।
१ जननम् -२ प्रेरणम् -३ सञ्चेतनम्।
सूर्ये त्रिधा स्यात् सवितृत्त्वकारणं
सञ्चेतनं तज्जननं समीरणम्॥
प्रत्यक्षतोज्यौतिषसत्स्वरूपकं
परोक्षतश्चेतनवस्त्वरूपकम्॥१२॥620

That creativity is famous in three ways – birth, prompting and activation

The cause of creativity in the sun is threefold namely, activating birth and prompting. It is actually in the form of lustre and invisibly it is the formless life giving substance.

सर्वान्तरे चेतनतोऽपरोक्षकं
सर्वात्महृद्धीन्द्रियचित्प्ररोचकम्॥
यच्चाक्षुषं ज्यौतिषमान्तरं स्वकं
त्रेधा हितं तत् सवितुः स्वरूपकम्॥१३॥621

The actual form of the sun god exists in three forms namely – through activation in all in not invisible state, through prompting the intellect and the senses of all beings and one’s own inward light of the eyes

७)  तत् - परोक्षार्थकम्
तद् वै परोक्षं परमप्रतीतं
सत्त्वेन पूर्णं सकलादतीतम्॥
तत् किञ्चिदेवेति विदां प्रतीतं
सत्यं ह्यनिर्वाच्यमितोऽनुनीतम्॥१४॥622

<u>Tat – (invisible sense)</u>

That is indeed invisible which is very famous, full of vitality and beyond all things. The wise people know it as very little, true, inexpressible and accessible.

८)  वरेण्यम् - श्रेष्ठं वरिष्ठं वरणीयम्
स्त्रीणां यथाऽयं पुरुषो वरेण्यः
सर्वेष्टसत्त्वेन वरोऽनुगुण्यः॥
श्रेष्ठः स दिव्यो वरणीय इष्टः
श्रेयः सनिःश्रेयसकृद् वरिष्ठः॥१५॥623

<u>Varenyam – (best, excellent, fit to be chosen)</u>

Just as a man is fit to be chosen for women, as the best and proper by the power desired by all and also that supreme being is preferably chosen as the best, as he is the cause of all the things good and also liberation.

तद्वद् वरं श्रेष्ठतमं वरेण्यं
पूर्णं परञ्ज्योतिरदः शरण्यम्॥
प्रत्यक्षतः सद्वरणीयमाप्यं
स्वान्तर्बहिस्तत् परतः समाप्यम्॥१६॥624

In the same manner, the most excellent, full and choicest supreme Brahman full of resplendence has to be chosen and obtained as it actually pervades all things both internally and externally.

९)  भर्गः - पाकभर्जनादिकरणं ज्योतिः तेजः
भर्गोऽत्र पाकार्थकमेव तेजः
कालाग्निरुद्रात्मकवैद्युतौजः॥
चिद्रूपमज्ञानतमोविनाशात्
सन्तापपापादिहरं प्रकाशात्॥१७॥625

<u>Bhargah – (ripe – resplendent light – glory)</u>

Bharga is only ripe glory full of the light of lightning with the power of rudra who is the fire of time; it is the form of spiritual knowledge which destroys the darkness of ignorance and which by its lustre removes all skin like misery and others.

दिव्यं सुतेजोऽभ्युदितं सरूपं
बाह्यं तदेकाग्रदृशाऽनुदृश्यम्॥
धीभिः परं ध्येयमिहात्मनीष्टं
ध्यायेत् निजान्तः प्रतिसन्निधेयम्॥१८॥626

The heavenly glory has arisen with a form and it can be seen externally by a firm vision fixed on it. That can be well meditated upon by intellects internally. One should hold it inwardly by constant worship.

१०) धीमहि, ध्यायामः,ध्यायेमहि
ध्यायेत् निजान्तर्हृदि धीमहीति
ध्यायेमहीत्याशुनिधीमहीति॥
सम्भावयेत् तत् प्रति भावयेति
जीवाः परञ्ज्योतिरशीमहीति॥१९॥627

<u>Dhimahi – let us meditate</u>

All living beings should meditate in their inner hearts that supreme Brahman with effulgent light by saying "let us quickly concentrate, worship and obtain it".

ध्यायन्त्स्वलक्ष्यं परवस्तुरूपं
ध्याने विलीयेत परेस्वरूपे॥
ध्येयात्मनि स्वे परमेऽप्यरूपे
ध्यातृप्रमाप्ते परबिन्दुरूपे॥२०॥628

Meditating upon that supreme Brahman which is not visible the individual should merge himself in the worship worthy Parabrahma which is formless yet exists in the form of a dot.

धीभिर्वरेण्यं निजचेतनापरं
ध्येयं हृदय्यं पररूपमान्तरम्॥
ध्यायेत् सुनिण्यं परवस्तुचित्परं
ध्यानं परं स्वात्मनि संविदुत्तरम्॥२१॥629

The individual should meditate upon the Supreme Being inwardly as it is the choice of the intellect and fit to b worshipped. Because excellent inward meditation is the best type of knowledge.

( निण्यम् इति गुप्तार्थकं पदं वैदिकम्, निण्यः सन्नद्धो मनसा चरामि )

सन्धीयतां तत् परवस्तु चेतनं
ध्यातृस्वरूपात्मबृहन्निकेतनम्॥
निधीयतां सन्निधिवत् सनातनं
सन्ध्यायतां नान्दनविद्रसायनम्॥२२॥630

May that Supreme Being which is the huge residing place of the form of the one who meditates, be meditated upon. Let it be placed like an everlasting treasure. Let it be worshipped like the rasa of all types of bliss.

इमे हि जीवाः सकलाद्यधीशं
प्रचेतनं प्राणभृतां चिदीशम्॥
तत्प्रेरिताभिः सह सर्वधीभिः
उपासते जीव-जगत्-परेशम्॥२३॥631

These living beings worship the supreme Lord of all, who activates the animate, who is the Lord of inner conscience and who is the over Lord of the life and the universe by all intellects prompted by him.

जीवाः समस्ताः परमं तमीशं
चिज्ज्योतिरात्मानमिमं स्वधीशम्॥
धीयोगयज्ञैः समुपासमानाः
तं प्राप्य सत्यामुपयान्ति शान्तिम्॥२४॥632

All living beings worshipping the supreme Lord who is the beacon light by self-knowledge by sacrifices of yoga of intellect and reaching him attain real tranquility.

बहुधा विधिना ध्यानयोगसाधना
तत्र मन्त्रयन्त्रतन्त्राणां सहयोगः
दिव्यं सुचित्रं सुगुणं सरूपकं
दृश्यं प्रतीकं परदेवतात्मकम्॥
ज्योतिर्मयं तद्विदुराधिदैवतं
सूर्याग्निविद्युत्परकं त्रिमूर्तिकम्॥२५॥633

The achievement of the yoga of meditation and the manifold procedure.

The cooperative yoga of mantra, yantra and tantra

The three fold form of the supreme Brahman, which is immortal, wonderful, full of attributes and form, visible, consisting of the light and the sun, fire and lightning.

छन्दस्वती वाङ्मयी वेदमन्त्रमयी परमात्ममूर्तिः॥
छन्दोमयं सस्वरमन्त्रमूर्तिकं
वाच्यं परं वस्तुमयं सुकीर्तिकम्॥
ज्योतीरसात्मैकगुणादिसत्त्वकं
प्रत्यक्षगं सत् परमार्थसत्त्वकम्॥२६॥634

The form of the supreme Lord consisting of metre, speech and vedic symbols

The visible existing form of the supreme Brahman is the vedic hymn with proper accent composed in an appropriate metre which is so excellently expressed as to be famous and full of power of attributes of light and rasa.

वाचोऽपि तस्या लिपिरूपमूर्तिः
साक्षात् प्रतीकाक्षरचिद्विभूतिः॥
वाग्यज्ञरूपे प्रजपे च पाठे
स्वालम्बनार्हं सगुणं सरूपम्॥२७॥635

The script is the form of the words of that supreme Brahman, and is the spiritual glory of the limb like letters. This is full of attributes and form fit for self-support in the sacrifice of speech in the form of counting the beads and reading.

सद्रूपरेखाक्षरवर्णरूपिता
वाङ्मन्त्रमूर्तिर्लिपितः सुसंस्कृता॥
ध्यानादियोगे सदुपासनादिके
सैकाग्रतायामवलम्बनोचिता॥२८॥636

The speech in the form of Vedic hymns is well constructed through speech by lines and letters. In the yoga of meditation and worship it adequately supports concentration.

प्रकल्पितानामपि देवतात्मनां
मूर्तिः सुचित्रा रचिताऽवलम्बने॥
तन्मन्त्ररेखाऽऽकृति यन्त्रभावना
स्यान्मन्त्र-यन्त्राश्रिततन्त्रसाधना॥२९॥637

The wonderful form of godly things thought of is drawn in this support. The hymn is in the form of lines, the mystical formula is the feeling and the achievement of the success in the system depends on the hymns and diagrams.

मन्त्रं विदुर्वाचकवाक्स्वराक्षरं
संवित्परं सन्मननार्थकं परम्॥
यन्त्रं हि रेखाऽऽकृतिसत्स्वरूपकं
सद्वस्तुसद्भावनसत्प्रतीककम्॥ ३०॥638

That which is full of expressive words with letters and accents and excellent spiritual knowledge is the vedic hymn which is fit to be meditated upon. The instrument is in the form of a diagram drawn by lines with good things and thoughts all over.

तन्त्रं तयोर्योगपरं स्वतन्त्रं
वाक्प्राणहृत्कर्मकृते सुचित्रम्॥
ध्यानादियोगे त्रितयं समस्तं
ध्येयं समालम्बनमन्तराप्तम्॥ ३१॥639

The mystic formula is independent and excellent union of the mantra and the yantra which is wonderful in enabling the performance of duties, speech and life. All the three are very useful in yoga of meditation and the supporting supreme Brahman is attained inwardly.

तत्रापि बाह्यान्तरदृक्सुतन्त्रात्
तत्त्वादियोगात् स्वचितात् स्वतन्त्रात्॥
गायत्रिमन्त्रप्रजपाद्युपास्तौ
ग्राह्यं प्रतीकं श्रुतिदृक्प्रशस्तौ॥ ३ २॥640
इति विंशी कला सम्पूर्णा॥

Even there by means of external and internal visions, by the yoga of philosophy, by one’s own spiritual knowledge and independent means, the image has to be taken in the acts of worship like the japa or Gayathri hymn, and the famous acts of Vedic vision.

Thus ends the twentieth chapter.

यः परः प्रचेतनः प्रचोदयेद् धियः सतां
ज्योतिरस्य तद्वरेण्यमन्तरेऽध्युपास्यताम्॥
दैवतात्मसंविदे धियाऽखिलं समस्यतां
दैवरातधीसुयोगसंविदा समास्यताम्॥ २०॥

Let the beacon light of him who activates and prompts the intellects of the good people be worshipped inwardly. Let everything that is narrated in the yoga of intellect by Brahmarshi Daivarata, be properly understood by the intellect.

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## ॥अथ एकविंशी कला॥

गायत्रीमन्त्रार्थेन तत्त्वत्रयान्वयेन ध्यानयोगः

॥आधिभौतिकदृष्ट्या ध्यानप्रक्रिया॥
यॊऽसौ जगच्चक्षुरिति प्रदृष्टः
ज्यॊतिर्मयः सन् सविताऽखिलॆष्टः॥
यॊऽस्माकमान्तर्यमिदं स्वनॆत्रं
स्वज्यॊतिषाऽऽविश्य धियः प्रसूतॆ॥१॥641

The twenty first chapter

The yoga of meditation y the meaning of the Gayathri hymn is in accordance with the three fold philosophy.

The act of meditation by the materialistic vision

He who is seen as the eye of the universe, who is full of light and who is the creator, clear to all, enters this our inward eye by his own light and gives birth to intellects.

सर्वान्तरास्ताः स्वधियः समाप्ताः
स्वतॆजसा प्रॆरयति प्रसुप्ताः॥
रूपादिकॆ तद्विषयॆ प्रसक्ताः
स्वान्तः समाकर्षयति स्वसक्ताः॥२॥642

He prompts, by his own lustre, all the internal inert intellects, which are absorbed in material form etc. and attracts them towards himself.

देवस्य तस्यैव रवेर्वरिष्ठं
स्वप्रेरकं ज्योतिरदः प्रपश्यन्॥
तत्प्रेरिताभिर्निजधीभिरन्तः
ध्यायन् निजाधारतयाऽऽश्रयीत॥३॥643

Seeing that excellent prompting light of that sun god himself, an individual should take shelter under his own support meditating inwardly by his own intellect prompted by him.

तत्तेजसो दर्शनतश्च साक्षाद्
गायत्रिमन्त्रस्य जपेन वाचा॥
प्राणेन चानुस्वरणात् स्वतन्त्रं
श्रुत्या निजान्तः श्रृणुयात् स्वमन्त्रम्॥४॥644

By actually seeing his lustre and by counting beads with the Gayathri hymn or by reading it and reciting it independently with the vital air, an individual should inwardly bear his own hymn by his ear.

मन्त्रार्थसंविद्द्युतया धियाऽन्तः
मनोऽनुभावान्मननात् तदर्थे॥
दिव्ये धियो ज्योतिषि सन्निधाय
ज्योतिः स्वयोगादनुसन्दधीत॥५॥645

With an intellect which is full of knowledge of the meaning of the hymns and with the mind which is constantly thinking on it, the individual should commune with the light by his own yoga after placing properly all his intellects in the immortal light.

अधिदैवतदृष्ट्या ध्यानप्रक्रिया
प्रत्यक्षसिद्धे सवितर्यमुष्मिन्
प्रत्यङ्परोऽन्तर्हित आन्तरः सन्॥
प्रचेतनो यः परदेवतात्मा
परोक्षसिद्धः पुरुषः स पूर्णः॥६॥646

<u>The acts of meditation by the divine vision</u>

He who conceals himself inwardly in this real sun god and who is godly and active, is full and successful in the invisible state.

तस्येशितुः केवलचेतनात्मनः
तत्त्वाधिदैवादुदितात् परात्मनः॥
ज्योतिर्मयोऽसौ सविता परा तनुः
प्रद्योतमानोऽत्र दृशा प्रदृश्यताम्॥७॥647

The lustrous sun god is the sacred body of that Lord who has only the life as his soul and who is born out of the divine principle of the supreme Brahman. Let him be seen by a vision which he is shining.

यो वै परात्मा स परोक्ष एव सन्
अचेतनांश्चेतयति स्वचेतनात्॥
सर्वान्तरीया अपि ताः समा धियः
सचेतनास्ताः प्रति भावयत्यलम्॥८॥648

He who is the high souled being invisible infuses the life into the inanimate into his own life. All those well balanced inward intellects will be full of life and will sufficiently think.

तद्दिव्यरूपं सवितुर्वरिष्ठं
साक्षात्प्रपश्यन्निहबाह्यदृष्ट्या॥
ध्यायन्निजान्तःप्रजपन्स्वमन्त्रं
ज्योतिःप्रपद्येतपरंपरोक्षम्॥९॥649

The vision of the best seer is very sacred. The sun god who is beyond all visions is heavenly and visible. By seeing by his own intellect with self for witness, the individual will reach the best of the seers.

द्रष्टुः परस्यात्मन एव दृक्परः
दिव्योऽनुदृश्यः सविता दृशोत्तरः॥
अमुं प्रपश्यन् स्वधियाऽऽत्मसाक्षिकं
द्रष्टारमेवायमियात् तमुत्तमम्॥१०॥650

Seeing that excellent heavenly form of the sun god here actually be external vision, meditating inward and repeating the sacred hymn, the individual shall attain that Supreme Being invisibly.

मन्त्रार्थतत्त्वानुगुणानुयोगात्
साक्षात्कृतिः प्रक्रियया प्रयोगात्॥
ध्यानेन सन्धारणया समाधेः
ध्यातुर्भवेत् संयमयोगसिद्धेः॥११॥651

By the yoga of the principle of the sense of the hymn and by the experiment of the meditative action, realization will be within reach of the person who meditates with perfect control.

धीयोगतः संयमयोगसत्त्वने
ध्यातृस्वरूपाय सतेऽखिलात्मने॥
तादात्म्ययोगात् त्रिपुटीपरात्मने
स्वीयोऽन्तरात्मा स्वधिया समर्प्यताम्॥१२॥652

In the vital yoga of self-control through the yoga of intellect let the individual dedicate himself by the yoga of the identity to the Supreme Being who is three fold.

अध्यात्मतत्त्वदृष्ट्या ध्यानप्रक्रिया॥
सर्वान्तरो योऽत्र सचेतनोऽयं
प्रत्यश्चि सिद्धोऽप्यहमाऽधिकायम्॥
अध्यात्ममन्तः स्फुरतीह नित्यं
धियश्च नः प्रेरयति स्वसत्यम्॥१३॥653

The act of meditation by the metaphysical vision

This sun god here is full of life is present inwardly in all beings and is well accomplished in philosophical knowledge and beyond the physical body. He always inspires the philosophy inwardly and prompts our intellect with his own truth.

यॊऽसौ धियां प्रॆरयिता चिदात्मा
सॊऽन्तर्हितॊऽयं सविताऽन्तरात्मा॥
तस्यास्य चिज्ज्यॊतिरिहात्मसत्त्वं
ध्यायॆमहि प्रत्यगुपाहितं स्वम्॥१४॥654

He, who is the spiritual prompter of intellects is the concealed inner conscience, the sun god his spiritual light here is the soul vitality which we meditate.

यॊगॆन धीभिः स्वसमाहिताभिः
चिदात्मसत्त्वप्रतिचॊदिताभिः॥
सर्वाद्यधिष्ठानपरं शरण्यं
सन्धीयतां ज्यॊतिरुपाश्रयार्हम्॥१५॥655

May that light which is worthy of admitting shelter, the resort and the residing place for all, be meditated upon, by the yoga and intellects mustering within one's self, which are prompted by the force of spiritual knowledge.

अन्तरात्मनॆ धीसर्वस्वसमर्पणम्॥
ध्यातृस्वरूपाय सतॆ चिदात्मनॆ
स्वान्तर्हितायैव चितॆऽन्तरात्मनॆ॥
स्वध्यानलीनाय परात्मधीसमं
समर्प्यतामन्तरहञ्चितॆः समम्॥१६॥656

Dedication of the entire intellects to the inner conscience

Let the entire intellect be dedicated to the supreme spirit which is in the form of meditator, which is concealed within one's own self and which is merged in one's own meditation for the realization.

तत्त्वत्रयार्थान्वयेन गायत्रीमन्त्रेण जप-ध्यान-योगाद्युपासना॥
अध्यात्मतत्त्वादहमा स्फुरन्ती
सा वाक् प्रतीची मनसा स्मरन्ती ( प्रत्यञ्चि सा वाङ् मनसा स्मरंती) ।
प्राणात्मनाऽन्तःसहसा स्वरन्ती
प्रेया पराचीवचसोच्चरन्ती॥१७॥657

Worship in the form of japa and yoga by the Gayathri hymn in accordance with the interpretation of the three principles

That yogic speech flashing to the individual by the principle of philosophy, being remembered by the mind and being pronounced with the accent at once inwardly by the vital air is uttered externally by word and is very dear.

वाचं निजां तामवलम्ब्य वैखरीं
जपन् सुश्रृण्वन् परमन्त्रसञ्चरीम्॥
वाच्यं सदर्थं स्वनुचिन्तयन् धिया
जानन् निजान्तर्विरमेत मेधया॥१८॥658

Depending on that vaikhari speech of his own, repeating and hearing the beautiful intonations of the excellent hymn, thinking by his intellect the good expressive meaning and understanding by his thoughts inwardly, the individual should attain peace.

स्वामेव वाचं प्रतिलोमसंस्थां
स्वान्तर्मुखां तामनुसृत्यमुख्याम्॥
गायत्रिमन्त्रस्वरितां सुसूक्ष्मां
आवर्तयेत् प्राणगुणक्रियात्माम्॥१९॥659

Following his own primary speech which is turned inwards and which exists in every fibre, which is minutely accented with the Gayathri hymn, the individual should repeat it through the vital airs.

प्रज्ञात्मिकां सूक्ष्मतरां हृदाऽऽन्तरां
मनोमयीं तां मनसैकसंस्वराम्॥
आवर्तयन्त्स्वेरितमन्त्रकाक्षरां
प्रत्यङ्मुखां स्वां प्रतिभावयेत् पराम्॥२०॥660

Repeating that subtle, inward, intelligent speech consisting of letters of the hymn prompted by himself which is full of good thoughts by heart, he should meditate on the supreme inwardly.

स्वान्तर्हिता सूक्ष्मतमा निजा परा
स्वात्मान्विता केवलचेतनास्वरा॥
संवित्परा ब्रह्मचितिप्रसाधिनी
सन्धीयतां सर्वधियां प्रबोधिनी॥२१॥661

May that supreme power which is hidden within, which is extremely subtle, which is accompanied by self, whose accents are full of life, which is the best knowledge and helps to acquire the knowledge of Brahman and which is the awakener of all intellects, be meditated upon.

आत्मन्यहम्प्रत्ययबीजरूपां
पूर्णात्मचिद्बिन्दुकलास्वरूपाम्॥
धीयोगतोऽन्तः स्वनुसन्दधीत
वाचा प्रतीच्या परमाश्रयीत॥२२॥662

By the yoga of intellect one should commune inwardly within himself with that power which is the origin of self-confidence and whose form the full dot of self-consciousness and seek shelter under the supreme by the yogic speech.

तां मौनसत्त्वां परमां स्ववाचं
ब्रह्मात्मतत्त्वां प्रति सन्दधानः॥
अन्यास्त्यजेत् प्राङ्मुखगास्तु वाचः
ब्रह्मात्मनो नान्यदपीह चिन्त्यम्॥२३॥663

Communing with that supreme speech whose power is silence and whose philosophy is the supreme Brahman, the individual should abandon all other speeches before him, as for a man absorbed in the thought of Brahman, nothing else should be thought of here.

प्राणेन योऽन्तर्हृदि जीव आत्मा
समुच्छ्वसंश्चेतनया स्वरेण॥
गायत्रिनाम्नीमृचमीशवाचं
गायत्युपास्त्या परयाऽऽत्मवाचा॥२४॥664

That individual who, in his inner heart, sings the Gayathri hymn by worship in his own best speech, with an accent breathing life (will always be protected).

गायन्तमेनं निजदिव्यवाचं
गायत्रिवाचेन्द्रमुपासमानम्॥
सैव स्वयं स्वीयमनन्यभावात्
सन्त्रायते सत्त्वधियाऽऽत्मयोगात्॥२५॥665

That speech alone will well protect him who sings his own immortal speech and worships the Indra by Gayathri hymn, as her own with a feeling of close intimacy and by the yoga of the self with the powerful intellect.

दिव्यः परोऽसौ सविता दिनेशः
छन्दोमुखात्मा पुरुषः परेशः॥
दिव्यामिमां वाचमृचं स्वशक्त्या
समुच्छ्वसन् गायति सस्वरां ताम्॥२६॥666

The Lord of the day, is the sun god with a creative power, who is supreme and immortal, who has the metre face as his own soul, who, breathing by his own power, this beautiful heavenly hymn, sings it with the proper accent.

साक्षादियं ब्रह्मपरा समर्था
वाग् ब्रह्मणः स्वस्य पतिं बृहन्तम्॥
गायत्रिवाचा पुरुषं महान्तं
गोपायति स्वं स्वरगुप्तमर्थम्॥२७॥667

This speech is actually capable of giving the knowledge of Brahman and protects that great man who recites it by the hymn of Gayathri and who worships the Lord of speech and also the meaning hidden in the accents.

छन्दस्वता स्वेन च वाङ्मुखेन
निजार्थरूपं परमात्मतत्त्वम्॥
जिज्ञासवे नित्यमुपादिशन्ती
सन्त्रायते तं पुरुषं स्वनिष्ठम्॥२८॥668

This speech which always teaches the real sense of her form and the philosophy of the supreme Brahman by her own words constructed in meters, to the person who is always desirous of pursuing knowledge protects him who is well self-disciplined.

मन्त्रोऽयमन्तर्मननेन सद्यो
मन्त्र्यः स्वतन्त्रोऽन्तरितः सुहृद्यः॥
सार्थो हृदा मन्त्रणतः सुसाध्यः
स्वार्थे परार्थे परमार्थबोध्यः॥२९॥669

This hymn, is at once fit to be such by constant inward meditation, and quite independent and charming, full of meaning and committing it to heart, it will be possible to understand it for one's own benefit and for the spiritual benefit.

सज्ञान-यज्ञात्मकसर्वधर्मे
स वेद एवाखिलसत्त्वधर्मा॥
तत् सर्ववेदादिममूलबीजं
गायत्रिमन्त्राक्षरमात्मनोऽजम्॥३०॥670

The letters in the gayathri hymn are creative in effect and root cause of all the Vedas and other texts. The hymn is useful in all rituals connected with the sacrifices of knowledge and holds the characteristics of the vitality of all that is in the Vedas or scriptures.

ब्रह्मोपदेशादुपनायनाद् बटोः
ब्रह्मण्यतोऽनुग्रहणेन सद्गुरोः॥
गायत्रिमन्त्रैकमुखादुपासनं
तत् सर्ववेदाध्ययनं समापनम्॥३१॥671

By the initiation of the young into the study of the Brahma vidya and by the blessings and favors of a good teacher the worship is through the gayathri hymn and it is the end of all vedic studies.

ब्रह्मात्मसद्वाचकसत्त्वपूर्णः
ब्रह्मात्मनो वाङ्मुखतोऽभ्युदीर्णः॥
तत्त्वार्थयोगोर्जितसंविदर्णः
गायत्रिमन्त्रः परवाग्वितीर्णः॥३२॥672
॥इति एकविंशीकला सम्पूर्णा॥

The Gayathri hymn which is full of power of the expression of the soul of Brahman, which is recited through the speech of supreme Brahman, the spiritual speech is given out.

Thus ends the twenty first chapter.

भूतदैवतात्मतत्त्वकैस्त्रिभिः सहास्यतां
ज्योतिरान्तरं स्वधीभिरात्मनोऽध्युपास्यताम्॥
दैवतात्मसंविदादिका त्रिशक्तिरुद्यतां
दैवरातवाग्रसेन योगधीः सुविद्यताम्॥२१॥

Let the worship be undertaken with the three principles namely materialistic, divine and the metaphysical; let the inner light be meditated upon by one's own intellects; let the three forces namely divine, soul and spiritual be arisen; let the yogic intellects be properly understood by the rasa of the speech of Brahmarshi Daivarata.

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## ॥अथ द्वाविंशीकला॥

गायत्रिमन्त्रे - अहं ब्रह्मास्मि , तत्वमसि इत्यादिमहावाक्यार्थसत्त्वम्॥

गायत्रिमन्त्रैकमुखात् प्रदर्शितं
वेदाद् रहस्योपनिषद्विमर्शितम्॥
तत्त्वं महावाक्यमुखात् प्रकाशितं
तथ्यात् त्रयीसत्त्वचितेर्विकासितम्॥१॥673

The twenty second chapter

The forces of the meaning of great statements like "I am Brahman" and "you are that" in the gayathri hymn.

It has been shown only through the Gayathri hymn; the secret Upanishad has been analyzed through the Vedas. The philosophical principle has been brought to light through the great statements. Everything has been clearly explained, truly from the spiritual knowledge of the Vedas.

ब्रह्माहमस्मीत्यपरोक्षसत्त्वं
यत् तत्त्वमस्यादिवचः प्रमाप्तम्॥
प्रज्ञानचिद्ब्रह्म परोऽयमात्मा
विज्ञानमानन्दमनादिभूमा॥२॥674

That which has been obtained by the estimate of words like "you are that" etc. is the power in the not invisible state of "I am Brahman". This soul which has no beginning glory is always merged in the good thoughts of Brahman, resulting in pure happiness.

यद् वेदतस्तत्त्वमसीति वेदितं
तत् सोऽहमस्मीति धियाऽवगम्यताम्॥
तद् वै धियां प्रेरकमन्तरात्मकं
धीभ्यः परं चेतनमूलसत्त्वकम्॥३॥675

May that which knows from the Vedas as “you are that” be comprehended as “I am that” by the intellect. That, indeed is the internal prompter of all intellects and is above them all as the root force of all.

यो नो धियां प्रेरयिताऽन्तरात्मा
प्रत्यङ् अहम्प्रत्ययतः प्रमाता॥
आनन्द-विज्ञानरसात्मसत्त्वा
ब्रह्मेति गायत्रिपरोऽधिवेत्ता॥४॥676

That which is one inner conscience and prompts our intellects inwardly and which is full of vitality of bliss and philosophy is the supreme Brahman. He who practices the Gayathri knows it well.

यश्चान्तरः सन् सवितुः परात्मा
सर्वान्तरः स्थावरजङ्गमात्मा॥
ब्रह्मात्मकः केवलचेतनात्मा
गायत्रिलक्ष्यार्थसुमन्त्रितात्मा॥५॥677

He who, being inside is the soul of the sun god and being in all is the soul of the movable is the supreme Brahman. Who is merely in the form activity and who the chief target of the Gayathri hymn is.

योज्योतिरात्मा पुरुषः पुराणः
लोकेऽखिलानां परमः शरण्यः॥
तस्योत्तमं ज्योतिरदः शरण्यं
तद्ब्रह्म पूर्णं परमं वरेण्यम्॥६॥678

He, who is the eternal light, the most ancient Purusha and the most excellent shelter for all in the world is the best light and full of supreme Brahman.

साक्षात् परोक्षादपरोक्षतश्च
पूर्णं परं तद्बहिरन्ततश्च॥
धीयोगतो ध्येयमिहाध्युपेयं
ब्रह्मेत्यधिष्ठानपरं प्रमेयम्॥७॥679

By the yoga of intellect, in the real, invisible and not invisible states, both externally and internally, that supreme, full Brahman could be attained, meditated upon and measured here.

गायत्रिमन्त्रात्मकदिव्यवाङ्मुखाद्
वागर्थसत्प्रत्ययवत्त्वदृङ्मुखात्॥
चिज्ज्योतिरात्मान्वयतो निजान्तरे
धीयोगतो ध्यानमुपासते परे॥८॥680

Others worship through meditation by the yoga of intellect that spiritual light within themselves by self-discipline or analysis through the immortal speech embodied in the Gayathri hymn and through the immortal speech embodied in the Gayathri hymn and through the vision of the philosophical interpretation of that speech.

ध्यानं मनोभावगुणप्रधानं
ज्ञानप्रधानाऽऽत्मनि भावना स्यात्॥
नित्यं तदभ्यासकृतिप्रधाना
सोपासना प्राणगुणप्रधाना॥९॥681

The main characteristics of meditation are the aptitude of the mind and the good attributes and the chief quality of the inward thought is knowledge. The perpetual worship exists mainly in practicing that quality of vital air.

धीयोगविद्याभ्यसनेन सत्क्रमान्
ज्योतिः परे ब्रह्मणि भावसङ्क्रमात्॥
तद्धीमहीति क्रिययोपलक्षितं
ध्यानं हि सद्वस्तुनिलीनसत्त्वकम्॥१०॥682

By the practice of the yoga of intellect in a proper manner and by engrossing the thought in the supreme Brahman which is full of light, that is visualized by saying 'dheemahi' (we think of it), and meditation is upon the good object in which it is vitally absorbed.

ध्येयं परं ध्यातृगुणोपलक्ष्यकं
पूर्णात्मकं ब्रह्म हि विश्वसाक्षिकम्॥
ध्यानार्थकं तत्प्रति धारणार्थका-
दाधारभूतात्मकवस्तुमूलकम्॥११॥683

The supreme Brahman which is full and fit to be meditated upon and in universally witnessed is visible through the qualities of the meditator. That is the purpose of the meditation and is the main support at the base of the purposeful dharana.

विश्वाद्यधिष्ठानकबिन्दुतत्त्वकं
पूर्णात्मकं ब्रह्मतदिन्द्रसत्त्वकम्॥
ध्येयं सुगेयं च विदा प्रमातृकं
गायत्रिमन्त्राक्षरशस्तदापकम्॥१२॥684

That supreme Brahman is full and has the philosophy of the ‘bindu’ or the point which is the residing place for the universe etc. and possesses the power of Indra. It can be meditated upon and be sung, be measured by knowledge and gives the glory to the letter contained in the Gayathri hymn.

ध्यानं तदेकाग्रधियाऽनुचिन्तनं
तद्ब्रह्म तेजः पररूपदर्शनात्॥
रूपं हि तद् बाह्यदृशा च संविदा
स्वान्तर्गृहीतं स्वगुणैः प्रकाशते॥१३॥685

Meditation is that constant thinking of the supreme Brahman with concentration, the glory of the Brahman is that which comes out of the vision of the supreme form. That is the form which by its own merits is realized inwardly both by external vision and knowledge.

पूर्णे परोक्षे सवितुः परात्मनि
प्रचेतनेऽन्तः पुरुषे परात्परे॥
चिज्ज्योतिषे वस्तुपदे प्रवेशनाद्
धियां स्थितेरात्मदृशाऽनुदर्शनम्॥१४॥686

When the full and invisible Lord is in the sun god and when the supreme Lord who is the life giver is in the interior, by entering into the spiritual light in the materials around, the state of the intellects is to see them by one’s own vision.

अध्यात्ममन्तर्हितदृक्स्वरूपकं
लक्ष्यं प्रपश्यन्ननिमेषसन्दृशा॥
प्रत्यङ् निवृत्त्याऽऽत्मनि योगिनो धियां
स्वान्तः स्वरूपे परमे प्रसादनम्॥१५॥687

Philosophy consists in visualizing that which is hidden and in seeing the target by non-winking eyes. By yogic detachment in the soul, the greatest favour will be in the inward form of the intellects of the yoginis.

एवं तदस्मिन् परमार्थसत्त्वं
गायत्रिमन्त्रे बहुधा निगूढम्॥
शास्त्रेण तस्मादयमेव मन्त्रः
ब्रह्मोपदेशे ऋषिभिर्गृहीतः॥१६॥688

In this manner, that vitality of the supreme sense is hidden in various ways in this Gayathri hymn. Therefore this hymn alone has been accepted by the sages at the time of Brahmopadesha by the sastras.

॥पुरा कल्पे स्त्रीणां गायत्रीमन्त्रोपदेशसत्त्वम्॥
पुरा तु कल्पे श्रुतिधर्मसंस्कृतिः
स्त्रीणामपिश्रौतविधेः समाकृतिः॥
वेदादियोगादुपनायनाश्रयाद्
गायत्रिमन्त्राद्युपदेशसंश्रयात्॥१७॥689

The vitality of teaching the Gayathri hymn to women in the ancient kalpa

In ancient kalpas the vedic culture allowed even women to observe the rules and rites prescribed in the Vedas, on equal footing with men in regard to the yoga of the Vedas, upanayana and the Gayathri mantropadesha.

केचित् पुराकल्प इति प्रकाशनाद्
युगान्तरं प्राहुरदः पुरातनम्॥
स श्रौतकल्पा विहितः पुरातनः
स्याद् वस्तुतस्तु श्रुतिधर्मशासनात्॥१८॥690

Some are of the opinion that it is a different yuga as it is stated in ancient kalpa and therefore very old. That old vedic ritual is prescribed and in reality is ordained by vedic rules.

तदिष्यते सम्प्रति वर्तमानया
क्रियापदार्थान्वितया समानया॥
यज्ञादिधर्मार्हतयाऽनुकामया
सा यज्ञपत्नी यजमानमानया॥१९॥691

That is now desired by the existing women who want to perform sacrifice son equal footing with action and things because they are all fit to perform such righteous as the sacrifice.

ब्रह्मवादिन्यः स्त्रियः॥
वेदेन यज्ञेन च धर्मविद्यया
ज्ञानेन योगेन परान्वभिध्यया॥
साक्षात्कृतेस्तत्तपसाऽऽत्मविद्यया
ता ब्रह्मवादिन्य इतीरिताः स्त्रियः॥२०॥692

<u>Women who are philosophical minded</u>

Women who are experts in Vedas, sacrifices, righteous knowledge, real knowledge, yoga, self-knowledge and penance for realization are called philosophers.

वाग्- आम्भृणी स्त्री प्रमुखा पुरातनी
वेदाधिवादिन्युदिता सनातनी॥
तद्वत् पुनः सम्प्रति वेदसंस्कृतेः
नारी भवेत् संविदि पारगामिनी॥२१॥693

The ancient speech with the women at the head and dealing with the vedic hymns is called eternal. In the same manner women is now again an expert in the knowledge of vedic culture.

॥सद्यो वधूः॥
सद्योवधूः सद्विधिनोपनीता
विवाहिता वेदकृते विनीता॥
सा ब्रह्मवादिन्युदिता पुनीता
स्याद् ब्रह्मवेदाद्यनुवादनीता॥२२॥694

The women at once

The woman at once is initiated by the proper rites, married and trained for the study of Vedas. Thus purified she is called a woman philosopher and is fit to understand the knowledge of the Brahman and the Vedas.

॥गायत्र्यादिवेदमन्त्राणां अर्थज्ञानस्यावश्यकता॥
मन्त्रे त्रयोऽर्थाः प्रथितास्त्रितत्वैः
स्वार्थैः परार्थैः परमार्थसत्त्वैः॥
तदर्थसंवित्सहिताश्च सार्थाः
ज्ञानाद् विना ते विफला निरर्थाः॥२३॥695

<u>The necessity for properly understanding the vedic hymns like the Gayathri</u>

There are three senses for every vedic hymn based on the three principles namely – literal sense, the figurative sense and the philosophical sense. Therefore they will be of use if they are understood with the knowledge of their real sense. They will prove useless without that knowledge.

॥अर्थज्ञानाभावेऽपि स्वतन्त्रफलप्रदा मन्त्रशक्तिः॥
॥अर्मन्यमानां अभिमन्यमानैर्निर्ब्रह्मभिरधमो दस्युमिन्द्र (ऋ. मं. १/३३०/९)
ज्ञानाद्यभावेऽपि तु मन्त्रशक्तिः
सिद्धा स्वतन्त्रा क्रिययाऽनुषक्तिः॥
तत्कर्मयोगात् सहतन्त्रयुक्तिः
सदेकनिष्ठान्वयतःप्रयुक्तिः॥२४॥696

<u>The power of vedic hymn bears fruit independently even without the knowledge of sense, oh! Indra</u>

The power of vedic hymn is fruitful, independent and is associated with action even when there is absence of knowledge. It, therefore, can be applied through karma yoga with all the symbols by concentration.

॥निष्कामवृत्तिकृतकर्मयोगेन जपयज्ञयोगसिद्धिः॥
निष्कामवृत्त्याऽर्जितकर्मयोगात्
मन्त्राः प्रजप्ताः फलदाः प्रयोगात्॥
ज्ञानोदयाय प्रभवेत् स मन्त्रः
फलप्रदानाय भुवि स्वतन्त्रः॥२५॥697

<u>The success of japayajna by acts performed without any desire</u>

Through karma yoga earned by freedom of desire or attachment the vedic hymns recited in japa will bear fruits when applied. That vedic hymn may also be powerful enough to generate knowledge and is independent in bearing the fruit on this earth.

॥नित्यकर्मात्मकं ब्रह्मकर्म॥
तन्नित्यकर्माकरणेऽपराधः
स्यात् प्रत्यवायो विहितः सबाधः॥
तद्ब्रह्मकर्माचरणे प्रबोधः
फलाद्यभावः सुहितानिबाधः॥२६॥698

<u>The Brahma karma is in the daily routine</u>

Therefore, the fault in the non-performance of the prescribed daily routine occurs and the remedy prescribed for it is very troublesome. One should be alert in the performance of Brahmakarma to avoid the absence of fruits or result.

॥तन्नित्यकर्माद्युपासने गायत्रीमन्त्रावलम्बनम्॥
गायत्रिमन्त्रस्य सदर्थसंविदा
जपाद्युपास्तेरवलम्बनं हृदा॥
मन्त्राक्षराणामनुवर्तनात् सदा
तद्देवतात्मा हृदि दीप्यते मुदा॥२७॥699

<u>Therefore, the Gayathri mantra has to be resorted to in the performance of daily routine.</u>

The whole hearted dependence through the worship of japa by a good knowledge of the sense of the Gayathri hymn, will always help the deity to shine with lustre in the heart with pleasure by repeating the letters of hymn in cycles.

॥प्रत्यक्ष ब्रह्मपरः गायत्रीमन्त्रः॥
गायत्रिरूपः परवेदमन्त्रः
प्रत्यक्षतो ब्रह्मपरः पवित्रः॥
धीयोगयज्ञादिकृतेऽनुमन्त्र्यः
ब्रह्मात्मसाक्षात्कृतये स्वतन्त्रः॥२८॥700

<u>The Gayathri hymn actually reveals the Brahman</u>

The excellent vedic hymn in the form of Gayathri is in reality very sacred as it reveals the Brahman. It is fit to be recited in all sacrifices performed through the yoga of intellect and is independent in helping the realization of the supreme Brahman.

गायत्रिमन्त्राध्युपदेशयोगात्
स्वान्तश्चितोपासनधीप्रयोगात्॥
साऽऽध्यानतो धारणया समाधिः
स्वात्मान्वयात् संयमयोगसिद्धिः॥२९॥701

By the yoga of the superior instruction of the Gayathri hymn and by the experiment of the intellectual worship by internal construction, the statue of Samadhi will be obtained by deep meditation and firmness of the mind and by the yoga of self-restraint will be an accomplished fact.

तद्वेदमन्त्रोपनिषत्सु दृष्टं
महर्षिभिर्ब्रह्ममुखोपदिष्टम्॥
तत्त्वार्थकं तत् सकलं विशिष्टं
सत्यानुभावान्वयतोऽवशिष्टम्॥३०॥70

That is seen in vedic hymns and Upanishads and is taught by great sages through Brahman. All that has a philosophical interpretation and rests on the analysis of truth and experience.

ब्रह्मात्मनो ज्ञानपरे स्वयज्ञे
तद्ब्रह्मगायत्रिरसाद्यभिज्ञः॥
ब्रह्मात्मचिच्छान्ति-सशक्तिसञ्ज्ञे
ब्रह्मात्मभावे प्रभवेत् स विज्ञः॥३१॥703

In his own sacrifice of knowledge pertaining to Brahman and self, he is an expert in the rasa of that Brahman and Gayathri. He is also capable of understanding the feeling of the supreme Brahman, the symbol of which is mental tranquility with power.

ब्रह्मात्मगायत्रिमुखाप्तसंविदा
ब्रह्मात्मभावाभ्युदितात्मसम्मुदा॥
ब्रह्मात्मसाक्षात्कृतियोगतोहृदा
ब्रह्मात्मनिष्ठा प्रतिपद्यते सदा॥३२॥704

॥इति द्वाविंशी कला सम्पूर्णा॥

By the knowledge of Brahman obtained through the Gayathri which is the soul of the Brahman, by that self-bliss which has arisen out of the feeling of that supreme Brahman and by a whole hearted yoga of the realization of that Brahman, the state of complete concentration in it will always be obtained.

Thus ends the twenty second chapter.

ब्रह्म सोऽहमस्मि तत्त्वमस्यपीति वै महा
वाक्यतात्त्विकार्थ एव गुप्त आत्मनो महान्॥
त्राणदेऽत्र गायतां सुमन्त्रके प्रतीयतां
दैवरातगीतधीसुयोगतोऽनुभूयताम्॥२२॥

The great philosophical interpretation of the great statements like “I am Brahman” and “that is you” is latent within one’s own self. May that be experienced in the beautiful hymn which protects those who sing it through the intellectual yoga sung by Maharshi Daivarata.

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## ॥अथ त्रयोविंशी कला॥

॥धीयोगाभ्यासोपकरणानि आध्यात्मकानि त्रिकरणानि॥

आत्मा धियां प्रेरयिताऽखिलान्तरः
द्रष्टा च यष्टाऽऽत्मचितेःस्वसाक्षिकः॥
संवित्क्रियेच्छाचितयोऽस्य शक्तयः
प्रत्यङ्मुखाः सन्ति चिदेकवृत्तयः॥१॥705

The twenty third chapter

The accessories for the practice of the yoga of intellect. The three senses relating to the supreme spirit.

The self which is in the interior of all is the prompter of all intellects; it is the seer, the performer and its witness of the thinking principle. Knowledge, desire, action are its forces and are turned inwards with the sole function of revealing the supreme spirit.

॥त्रिशक्तिपराणि सर्वान्तराणि तानि त्रीणि करणानि॥
अत्रान्तरात्मन्यधि संस्थितानि
त्रीण्येव तद्धीन्द्रियसत्त्वकानि॥
बाह्यान्तरीयाखिलसाधकानि
त्रिवृत्कते योगसमन्वितानि॥२॥706

Those three sense which are in the interior of all and which are full of the three powers.

Only three sense which are situated in the interior here are full of the vitality of the intellectual sense. They enable us to achieve all the things external and internal and are inclusive of the yoga of.

संवित्प्रधानाऽऽत्मनि वागियं परा
स्वान्तः प्रतीची परचेतनान्तरा॥
शब्दादिसंविद्ग्रहणे परा मतिः
संवित्प्रदानेऽपि तु वागियं गतिः॥३॥707

This excellent word or speech in the self is primarily full of knowledge and in the interior of it concerns the supreme spirit. The superior intellect is trying to grasp the knowledge of the sound etc. and even in the grant of knowledge, this word alone is the.

वागत्र कर्मप्रमुखा तु वैखरी
वाच्येह बाह्या वचनानुसञ्चरी॥
प्राणः क्रियाशक्तिगुणाधिसाधनः
सद्भावनेच्छापरमान्तरं मनः॥४॥708

The vaikhari speech, has the deed predominant in it and is here expressed according to the words used therein. The vital air helps in the attainment of the power of action and the mind is entirely full of the internal desire for the good feeling or thoughts.

॥अन्नमयं हि सोम्य मनः, आपोमयः प्राणः, तेजोमयी वाक्॥ छा.उ.६॥
तेजोमयी वाक् चितिवित्स्वरूपा
प्राणोऽयमाप्योऽत्रमनोऽन्नसत्त्वम्॥
व्योमान्तरिक्षावनिसत्त्वशिष्टं
सूर्येन्द्रवन्ह्याद्यधिदैवतेष्टम्॥५॥709

The speech full of lustre is the form of the knowledge of the supreme spirit, the vital air full of water and the mind has the vitality of food. The presiding deities are the sun, Indra and fire respectively and are in heaven, sky and earth.

वाक् सत्त्वकं व्याहृतिमन्त्रतत्त्वकं
तद्भूर्भुवः स्वर्भुवनत्रयात्मकम्॥
ज्योतिस्त्रयाप्तं ह्यधिदैवतार्थकं
साध्यात्मकं तत् करणत्रयात्मकम्॥६॥ 710

The vitality of speech has principle of the mystic hymn underlying it and that is bhur, bhuvah, suvah which represents the three worlds. It is obtained by three luster, has the sense of the presiding deity. It is full of possibilities and represents the three senses.

॥त्रयी योगेन त्रिकरणप्रपत्तिः॥
ऋचं वाचं प्रपद्ये, मनो यजुः प्रपद्ये, साम प्राणं प्रपद्ये॥यजुः तैः॥

By the yoga of the Vedas, the attainment of the three senses.

I take shelter under speech which is the hymn, under the mind which is sacrifice and under the vital air which is samaveda.

मन्त्र्यं त्र्ययीरूपमृगादिसञ्ज्ञं
वेदात्मकं तत्करणत्रयार्थम्॥
मन्त्रादृचं वाचमुपप्रपद्ये
मनोयजुः प्राणगुणं च साम॥७॥711

That which has to be recited as a hymn is in the form of three Vedas and the symbol is RK, Yajur and Sama. That is full of the Vedas and has the sense of the three senses. By that hymn I take refuge under speech which is RK, under the mind which is Yajur and under the vital air which is Sama.

अधिप्रजं मातृ-पितृ-प्रजात्मकं
तद् वाङ्-मनः-प्राणगुणक्रियात्मकम्॥
वागेव माताऽत्र मनः पिता श्रुतः
प्राणाः प्रजास्ते करणत्रयाश्रिताः॥८॥712

That which is full of speech, mind, vital air is like a family having many children with father and mother. The speech itself is mother here, and the mind is the father and the vital airs are the children. These are three senses.

॥विज्ञातं विजिज्ञास्यं अविज्ञातम्॥ इति त्रिकरणस्वरूपतत्त्वम्॥
विज्ञातमेवात्मनि वाक्स्वरूपं
जिज्ञास्यमाहुर्मनसः स्वरूपम्॥
प्रायोऽस्त्यविज्ञातमिहप्रगाढं
प्राणस्य रूपं परमं निगूढम्॥९॥713

The principle of the form of the three senses. That which is known, which has to be known and not known.

That which is known in the self is in the form of speech that which has to be known is they call the form of the mind. Probably that which is unknown here is the secret of the vital airs.

॥वाङ्मयः प्राणमयः मनोमयोऽयमात्मा॥ (बृ.उ)
आत्मा स्वयं केवलचेतनामयः
त्रेधाऽऽततस्तत्करणत्रयान्वयात्॥
संवित्क्रियाभावनभूतिसन्मयः
स वाङ्मयः प्राणमयो मनोमयः॥१०॥714

<u>This soul is full of speech, life and mind</u>

The soul by itself is merely full of vitality or animation and has spread three fold because of the order of the three senses. Being full of knowledge, action, feeling, glory and goodness it is pervaded by speech, life and the mind.

॥करणत्रयेण वाक्प्राणमनोरूपेण सह श्रोत्रनेत्राभ्यां योगेन पञ्चधीन्द्रिययोगः॥
तन्नाम रूपात्मकतत्त्वयोगाद्
धीयोगसिध्यै करणत्रयैक्यात्॥
श्रोत्रं च नेत्रं च सह प्रयुक्तं
योगार्थकं धीन्द्रियपञ्चकाप्तम्॥११॥715

<u>The yoga of the five senses of intellect by the association of the ear and eye together with the three senses in the form of speech, life and mind.</u>

By the yoga in principle of name and form and by the association of three senses for the success of the yoga of intellect, the ear and the eye are together employed and the yoga of the five senses of intellect is obtained.

श्रोत्रं हि दिग् व्योमगुणात्मकं परं
नेत्रं च तेजोगुणशक्तिकोत्तरम्॥
सर्वत्र तस्मादुभयोः समासतः
तज्ज्ञानभावदिकमाप्यते सतः॥१२॥716

The ear has the excellent attributes of the quarters and the sky and the eye of the fire and energy; by the union of these two, therefore, knowledge, feeling etc. of all existing things are obtained everywhere.

॥सर्वस्यापि जगतः नामरूपात्मकत्वम्॥
यन्नामरूपात्मकमेवसर्वं
शब्दार्थरूपात्मगुणैकपूर्वम्॥
वागात्मसच्छक्तिकवस्तुसत्त्वं
वागर्थकं वाचक-वाच्यतत्त्वम्॥१३॥717

<u>The name and the form of the entire universe</u>

Because everything in this world has a name and a form the attributes of sound, sense and form are prerequisites. The principle underlying the expressed and expressible is the sense of the speech, the vitality of the existing objects.

तस्मात् समस्तार्थरसानुभूतये
तत्संविदा योगमुखादुपाप्तये॥
अन्तर्बहिस्तच्छ्रवणे च दर्शने
श्रोत्रं तथा नेत्रमिमे सुसाधने॥१४॥718

Therefore, in order to experience the rasa of all senses and in order to obtain the knowledge through yoga, the ear and the eye are two means which help hearing and seeing internally and externally.

आन्तर्यपञ्चेन्द्रिययोगकल्पके
प्राणो मनो वाक्छ्रुतिरक्षिचेति तत्॥
सदैकलक्ष्यात्मनि तत्सुसंयमात्
योगो धियां शान्ति-सुशक्तिसङ्गमात्॥१५॥719

In the concept of internal yoga of the five senses viz. vital air, mind, speech, ear and the eye by the one target the soul through proper control, the yoga of intellects will take place by the union of peace and power.

॥एतस्मिन्नर्थे यजुर्मन्त्रः प्रमाणभूतः॥
अग्निर्मे वाचि श्रितः। वाग् हृदये ।हृदयं मयि। अहममृते ।अमृतं ब्रह्मणि॥१॥
(तै. यजु.)
वायुर्मे प्राणे श्रितः। प्राणो हृदये॥२॥
सूर्यो मे चक्षुषि श्रितः। चक्षुर्हृदये॥३॥
चन्द्रमा मे मनसि श्रितः। मनो हृदये॥४॥
दिशो मे श्रोत्रे श्रिताः। श्रोत्रं हृदये॥५॥
ऋचं वाचं प्रपद्ये मनो यजुः प्रपद्ये साम प्राणं प्रपद्ये चक्षुः श्रोत्रं प्रपद्ये॥ (तै. यजु.)

The authority of the hymn of the yajurveda in this context

Fire is in my speech, speech in the heart, heart in me. I am in immortality and immortality is in Brahman.

Wind is in my vital air, vital air in the heart.
Sun is in my eye, eye in the heart.
Moon is in my mind, mind in the heart.
Quarters are in my ear, ear in the heart etc.

I attain the hymn which is speech, the mind which is yajus, the vital air which is sama, the eye and the ear.

अग्निर्ममायं निजवाचि संश्रितः
सा वागियं मे हृदये प्रतिश्रिता॥
मयि श्रितं तद्धृदयं श्रितोऽप्यहं
तत्रामृते ब्रह्मणि तत्परेऽमृतम्॥१६॥720

This fire has occupied by speech and that speech has occupied by heart. That heart is in me and I have occupied immortality and that immortality has occupied the supreme Brahman.

॥पञ्चानां धीनां समन्वयेन तद्योगाभ्यासप्रक्रिया॥

स्वान्तश्रितेः पञ्चकधीन्द्रियाणां
स बाह्यसद्वृत्तिपरायणानाम्॥
समन्वयात् तद्विषयैः पराणां
स्वान्तर्यंयोगः स परापराणाम्॥१७॥721

By the harmonious coordination of the five intellects the manner of the practice of their yoga

By the harmonious coordination of the five senses of the intellect of the internal thinking principle, which are absorbed in the performance of external and good deeds and in sensual matters, the inner yoga of para and apara will take place.

वाक्प्राणचित्तश्रुतिनेत्रसञ्ज्ञिताः
सर्वान्तरे पञ्च धियः प्रपञ्चिताः॥
विद्याश्च वेदोपनिषत्सु बोधिताः
साक्षात्कृतौ ते मनुजाः प्रबोधिताः॥१८॥722

In the interior of all things five intellects called speech, vital air, mind, ear and eye are manifested. Those men who have studied the branches of learning, Vedas and Upanishads will be able to understand the yoga of realization.

तत्साधन विषयाश्रयणम्॥
तद्वाचनं च श्रवणं च दर्शनं
तत्प्राणनं सन्मननं विमर्शनम्॥
सत्यैकवस्त्वन्वयतः समाचितं
सद्योगतो धीन्द्रियपञ्चकाञ्चितम्॥१९॥723

The treatment of achieving it

Its expression hearing, seeing, vitalizing, thinking and criticism all these are well done with the coordination of that one real thing and by the yoga of the five senses of intellect come into play.

॥विद्वद्यज्ञे वागादीनां पञ्चानां ऋत्विजां योगः॥
वेदेन वेद्ये विदुषां सुयज्ञे
दिव्ये परे दैवत यज्ञ सञ्ज्ञे॥
वागादयः पञ्च हि ऋत्विजस्ते
यज्ञात्मयोगैकपरायणास्ते॥२०॥724

In this sacrifice of the learned the yoga of the five priests' speech and others

In the good sacrifice of the learned, which can be only understood by the veda, which is supreme and heavenly and which is called the sacrifice of the gods, the speech etc. are the five priests who are absorbed in the yoga of the soul which is sacrifice.

तस्यैवं विदुषो यज्ञस्यात्मा यजमानः श्रद्धा पत्नी शरीरमिध्ममुरो वेदिर्लोमानि बर्हिः वेदः शिखा हृदयं यूपः काम आज्यं मन्युः पशुस्तपोऽग्निर्दमः शमयिता दक्षिणा वाग्घोता प्राण उद्गाता चक्षुरध्वर्युर्मनो ब्रह्मा श्रोत्रमग्नीद्यावद्ध्रियते सा दीक्षा ०
इत्यादि - (तै. महा.)

The soul of that sacrifice of the learned is the yajamana the devotion is the wife, the body is the fuel, the chest is the altar, the hairs are the kushagras, veda is the tuft, the heart is the sacrificial post, the desire is the ghee, the anger is the animal, penance is fire, self-restraint is the tranquilizer, the is speech, the rigvedic priest is the vital air, the samavedic priest is the eye, the yajurvedic priest is the mind, Brahma is the ear while this is born it is Daksha – etc. (taittiriya mahanarayana Upanishad)

आत्मा स्वयं सन् यजमान इष्टः
सर्वात्मसाक्षात्कृतियोगशिष्टः॥
योगे परस्मिन्त्सहकारिणीष्टा
श्रद्धैव पत्नी यजने विशिष्टा॥२१॥725

The soul itself is the yajamana or performer of sacrifice in the yoga of realization for all. In this supreme yoga the dear companion is devotion itself which is the wife especially in sacrifice.

तज्ज्ञानयज्ञे हृदयं हि वेदिः
योगेन धीसंयमने तपोऽग्निः॥
कामस्तदाज्यं तु पशुश्च मन्युः
शामित्रनामाऽत्र शमो दमस्यात्॥२२॥726

In that sacrifice of knowledge the heart indeed the altar in the control of intellect by yoga the penance is the fire the desire is ghee and anger is the animal to be sacrificed and here the tranquilizer called samitra is the self-restraint.

॥हौत्रादयः पञ्च प्रधानाः ऋत्विजः॥
वागेव हौताऽग्निपरः स ऋग्भिः
प्राणोऽयमुद्गातृगुणः स साम्ना ॥
चक्षुर्मयोऽध्वर्युरयं यजुर्भिः
श्रोत्रं तदाग्नीध्र इहाध्वरेष्टः॥२३॥727

<u>The five chief priests are hota and others</u>

The speech itself is the hota on the side of the fire by hymns the vital air has the attributes of an udgata by sama and the adhvaryu with the yajurvedic hymns is full of eyes and the ear here is the holder or bearer of fire very dear to the sacrifice.

ब्रह्मात्रयीवित् स च यज्ञसाक्षी
सोऽन्तर्निरीक्षेण मनः सुसत्त्वा॥
पञ्चर्त्विजां योगपरा समृद्धिः
बाह्यान्तरीयाऽखिल यज्ञसिद्धिः॥२४॥728

Brahma, the knower of the Vedas is the witness to the sacrifice. He is, by internal vision, the vitality of the mind. The prosperity of the five priests is full of yoga and all success of the sacrifice is external as well as internal.

वागादीनां पञ्चेन्द्रियाणां उपनिषदुपदिष्टं विशिष्टं तत्त्वम्॥
“यदेव कश्चिदब्रवीत् तत् शृणवामेत्यब्रवीन्मे जित्वा शैलिनिर्वाग् वै ब्रह्मेति, तस्याः हृदयमायनम्, आकाशः प्रतिष्ठा, प्रज्ञेत्येनदुपासीत,” इति (बृ.उ)

<u>The special philosophical principles of the five senses commencing from speech, as expounded in Upanishads</u>

Whatever one said let us hear that. He the sage Sailini told me as follows after conquest speech is Brahman. His temple, in the heart; the sky is the support. This is knowledge and it has to be worshipped.

वाग् वै ब्रह्म॥
जित्वा मुनिः शैलिनिरब्रवीत् पुरा
ब्रह्मेति वाग् वै निजचेतनापरा॥
प्रज्ञेत्युपास्याऽखिलसंविदुत्तरा
प्रज्ञानदा साऽऽत्मनि संविदान्तरा॥२५॥729

<u>Speech is Brahman</u>

The sage Sailini, told long ago after the conquest, that the speech which is the supreme animator is Brahman. It has to be worshipped as the best form of all knowledge and it gives the self-wisdom internally.

प्राणो वै ब्रह्म॥
शौल्बायनः सोऽभ्युदगादुदङ्कः
प्राणः परो ब्रह्म तदित्युवाच॥
शरीरसन्धारणकृत्समर्थः
प्रेमास्पदं तत् प्रियमित्युपास्यः॥२६॥730

Vital air is Brahman

According to the view of Udanka, or Sailayana, the vital air is Brahman as it is capable of attaining the physical body and it has to be worshipped as a receptacle of love.

चक्षुर्वै ब्रह्म॥
वर्कुः स वार्ष्णो मुनिरब्रवीत् परं
ब्रह्मेति चक्षुः प्रतिदर्शनास्करम्॥
प्रत्यक्षतो रूपयुतैरुपास्यतां
प्रत्यञ्चि तत् सत्यमिति प्रतीयताम्॥२७॥731

The eye is Brahman

The sage by name Varku or Varshna has said that the eye which is capable of showing is supreme Brahman. May the form which is beyond the purview of the eye be worshipped and may it be understood that, that is truth in the interior.

श्रोत्रं वै ब्रह्म॥
ऋषिर्भरद्वाजसुतो विपीतः
ब्रह्मेति वै श्रोत्रमुवाच दिश्यम्॥
सानन्तसत्त्वाततशब्दनित्यं
उपास्यतेऽनन्तमिति प्रशस्यम्॥२८॥732

The ear is Brahman

The sage by name Vipitha, the son of Bharadwaja said that the ear, the principle of the quarters is Brahman. That, spreading sounds of endless power is being worshipped as the praiseworthy and the endless.

मनो वै ब्रह्म॥
जाबालनामा भुवि सत्यकामः
ब्रह्मेति तद् वेद मनोऽनुकामम्॥
सर्वान्तरेऽन्तः करणं समानं
उपास्यमानन्दपदं समानम्॥२९॥733

The mind is Brahman

The sage Satyakama, the son of Jabali, knew that mind is Brahman – in this earth. It is common in the interior of all and is worship worthy as it is the spot bliss.

॥ऐतेषां पञ्चधीन्द्रियाणां सामस्त्येन सहैव आत्मोपासनोपदेशः॥
स वा अयमात्मा कृत्स्नः, स प्राणनैव प्राणोनाम भवति, वदन् वाक्, मन्त्रात्मो मनः,
शृण्वन् श्रोत्रं, पश्यन् चक्षुः, यः एकैकमुपास्ते न स वेद,अकृत्स्नो हि सः,
आत्मेत्येवोपासीत स कृत्स्नः (बृ.उ)

The instruction of soul worship, along with the five senses of intellect, taken collectively.

That is the soul entirely, living or breathing it becomes the vital air, speaking it becomes, speech, thinking it becomes the mind, hearing it becomes the ear and seeing it becomes the eye. He who worships each individually does not know he is not full; but he worships as soul is full. (Brihadaranyaka Upanishad)

आत्मा स्वयं केवल चित्प्रलीनः
सर्वेन्द्रियैस्तद्विषयैर्विहीनः॥
प्राणान् स्वरन्नैव निजावधानः
प्राणोपनामा निजचित्प्रधानः॥३०॥734

The soul by itself is merged in the supreme spirit, free from all the senses and their operation. Breathing with the accent it is also called by the second name prana or the vital air and is the main thing in its own conscience and with its own concentration.

वदन् हि वागित्यपि चोच्यतेऽयं
मन्वान एवात्र मनोऽभिधानः॥
श्रोत्रं च शृण्वन् सुनिरीक्षमाणः
नेत्रं भवेत् सत्यमुपासमानः॥३१॥735

Speaking it is also called speech and thinking it is called the mind; hearing it is the ear and seeing it is the eye worshipping truth.

एतेषां मध्ये एकैकस्यैवोपासने अपूर्णतापदेशः॥
सामस्त्येन आत्मोपासने पूर्णता॥
एकैकमेवात्र हि योऽध्युपास्ते
न वेद तत्त्वं स भवेदपूर्णः॥
आत्मेत्युपासीत परोऽभ्युदीर्णः
प्रज्ञानयोगात् प्रभवेत् स पूर्णः॥३२॥736
इति त्रयो विंशी कला सम्पूर्णा॥

He who worships each separately, he does not understand the philosophy underlying this and he is incomplete. But he worships all these collectively as atman or the soul by the yoga of great wisdom he will be considered as complete and full.

Thus ends the twenty third chapter.

वाङ्मुखैश्च पञ्चभिः स्वधीन्द्रियैः समन्वयात्
वाचनादिभिश्चिदात्मना परेण युज्यताम्॥
वेदवेद्यवस्तुनामरूपमेव चिन्त्यतां
दैवरातवाक्प्रगीतयोगतः समञ्ज्यताम्॥२३॥

May the individual be united with the supreme Brahman by harmonious coordinates of the five senses of the intellect commencing from speech and by expression etc. May his thoughts always be with the name and form of that thing which is known only by the Vedas and may he tune well from the yoga sung by the words of Shri Daivarata.

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# ॥अथ चतुर्विंशी कला॥

॥पञ्चानां धीन्द्रियाणां व्यतिरेकयोगतस्तदभ्यासप्रक्रिया॥

पञ्चेन्द्रियाणां व्यतिरेकयोगात्
पूर्णात्प्रपञ्चात् परमाद्व्यतीतात्॥
पूर्णात्मसाक्षात्कृतिसत्त्वयोगात्
पूर्णत्वमप्येति नरः समत्त्वात्॥१॥737

<u>The twenty fourth chapter</u>

<u>The practice of yoga by contrast of the five senses of the intellect</u>

From the yoga of the five senses, by contrast, which is full, supreme, manifest and from the yoga of the vitality of realization completely and by identity, an individual will attain fullness.

अस्मिन्नर्थे औपनिषदं तत्त्वम्॥
केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः॥
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति॥ (केनोपनिषत्. १/१/१)

<u>The upanishadic principles in this context</u>

By whom decreed, by whom appointed does the mind speed to its work? By whom ordained does the first vital air proceed? By whom decreed is the word pronounced? Which god assigns their function to the eye and the ear? (Kathopanishad 1-1-1)

केनेषितं प्रेषितमन्तरात्मनः
स्वीयेऽखिलेऽर्थे पततीह तन्मनः॥
प्राणाश्च केन प्रथमः प्रयोजितः
प्रैति प्रजानां तनुभृत् समूर्जितः॥२॥738

By whom decreed does the mind attend to all internal transaction of itself. By whom is the first vital air directed to occupy the physical form of the people.

केनेषितां वाचमिमां विवेकिनः
जना वदन्ति प्रकृतानुवादिनः॥
श्रोत्रं च नेत्रं प्रति नामरूपयोः
कोऽन्तर्युनक्ति श्रवणे च दर्शने॥३॥739

By whom ordained do wise people who argue on the nature of things speak this word. Who unites internally the ear and the eye in the act of hearing and seeing the names and forms of things.

इमानि सर्वाण्यपि धीन्द्रियाणि
स्वान्तर्हितान्यात्मनि सम्प्रियाणि॥
इन्द्रात्मनः केवलचेतनस्य
लिङ्गानि तद्बोधकृते परस्य॥४॥740

All these senses of intellect are placed internally in the soul and are dear to it. These are the symbols of the supreme Brahman, who is the soul of the Indra, who is merely in the form of that spirit or life, in order to understand it.

श्रोत्रस्य श्रोत्रं मनसो मनो वाचो ह वाचं सउप्राणस्य प्राणः। चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति॥२॥

He is indeed the ear of ear, mind of mind, word of word, the lip of life and the eye of eye. The wise, who have abandoned those individual existence, become immortal after leaving this world.

श्रौत्रस्य च श्रौत्रमिति श्रुतः स नः
वाचश्च वाचो मनसोऽपि सन् मनः॥
प्राणस्य च प्राण इति प्रतीर्यते
स चक्षुषश्चक्षुरिति प्रदर्श्यते॥५॥741

He has been heard by us as the ear of the ear, the speech of speech, the mind of the mind and is explained as the life of life and shown as the eye of eye.

न तत्रचक्षुर्गच्छति न वाग् गच्छति नो मनो न विद्मो न विजानीमं यथैतदनुशिष्यात्।
अन्यदेव तद् विदितादथो अविदितादधि। इति शुश्रुम धीराणां ये नस्तद्
व्याचचक्षिरे॥३॥

The eye does not go there where the supreme Brahman is, nor speech, nor mind. We do not know Brahman as capable of being seen; therefore we do not know how teach him to a discipline. It is even different from what is known the manifested universe. It is not even the non-manifested universe – it is beyond that. We heard thus from the wise man who explained it to us.

न तत्र चक्षुः प्रति गच्छति स्वयं
द्रष्टुं न तत् पारयति स्वमाश्रयम्॥
न वाङ्मनः प्राण इतः प्रयन्ति तं
प्राप्तुं परं नैव हि शक्नुवन्ति तम्॥६॥742

The eye does not go there of its own accord. It will not help us to see it as perceptible. Even so, neither speech, nor mind, nor life approach him from here. They are not capable of reaching the supreme Brahman.

प्रत्यक्षतोऽस्माद् विदितात् समस्मात्
परोक्षतश्चाविदितात् परस्मात्॥
प्रत्यक् सदन्यं परवस्तु नित्यं
पूर्णं श्रुतं तत्परमार्थसत्यम्॥७॥743

From all this which is known actually and from all that which is not known it is different and is immortal, supreme, full and the absolute truth.

॥यद् वाचाऽनभ्युदितं येनवागभ्युद्यते तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते॥४॥
॥यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते॥ तदेव ब्रह्म त्वं विद्धि॥

You know that, only which is not manifested by speech and by which speech is manifested, as Brahman and not this which is worshipped. Know that only which does not breathe by breath and by which breath is breathed as Brahman and not this which is worshipped.

वाचा स्वतोऽनभ्युदितं यदादितः
साऽभ्युद्यते येन हि वागनादितः॥
प्राणेन न प्राणिति यत् परात्परं
प्रणीयते प्राण इहापि येन सः॥८॥744

That which is not manifested by speech of its own accord from the commencement and by which that speech is manifested from time immemorial; that supreme Brahman which does not breathe by breath and by which even breath is brought, that is the best among the best.

यन्मनसा न मनुते येनाहुर्मनोमतम्॥ तदेव ब्रह्म त्वं विद्धि॥
यच्छ्रोत्रेण न शृणोति येनश्रोत्रमिदं श्रुतम्॥ तदेव ब्रह्मत्वं विद्धि॥

Know that which does not think by the mind but by which they say the mind is thought, as Brahman. Know that only, which does not hear by the ear but by which this ear is heard as Brahman.

यद् वै परं तन्मनसा न मन्वते
येनाहुरेतन्मन एव तन्मतम्॥
श्रोत्रेण यद्वै न शृणोति सन्ततं
श्रोत्रं हि येनाप्तमिदं प्रति श्रुतम्॥९॥745

That is supreme Brahman which does not think by the mind and by which they say the mind alone is the thought. That is that which always does not hear by the ear is heard and obtained.

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते॥

Know that only, which does not see by the eye and by which the eyes see the Brahman and not this which is worshipped.

नेत्रेण यन्नैव विपश्यति स्वयं
नेत्रं हि येनेह समीक्षतेऽक्षयम्॥
तदेव हि ब्रह्म परं सुविद्यतां
नेदं यदेतत्समुपासते समे॥१०॥746

That alone which by itself does not see by the eye but which the eye sees the eternal, is the supreme Brahman and not all this which is worshipped.

ब्रह्मात्मतत्त्वाद्युपलक्ष्ययोगात्
पञ्चेन्द्रियार्थाद् व्यतिरेकयोगात्॥
ब्रह्मेत्यधिष्ठानपरात्मभावात्
साक्षात्कृतिर्योगसुधानुभावात्॥११॥747

Realization will be the result through the yoga practiced on the principles of supreme Brahman and self through excellent yoga based on the purpose of the five senses, through the feeling of the identity of the supreme Brahman and self and through the glory of the nectar.

॥पञ्चेन्द्रियैस्तत्परब्रह्मवस्तूपासनायाः कथन्ताऽसम्भवनाऽनु चिन्तनम्॥
सत्यानृतत्वान्वितमर्त्यवाचा
बाह्यार्थवृत्त्याऽऽततया पराच्या॥
सद्ब्रह्म पूर्णं परवस्तु सत्यं
वाच्यं नदन्तः कथमित्यचिन्त्यम्॥१२॥748

<u>The manner of meditating on the supreme Brahman by the five senses.</u>

<u>Speech</u>

It is unthinkable as to how the eternal, full true and excellent supreme Brahman could be easily expressed internally in human speech which is full of truth and falsehood by external means.

श्रोत्रम्॥
श्रोत्रेण सत्यानृतशब्दवृत्त्या
सर्वार्थशब्दश्रवणप्रवृत्त्या॥
श्रद्धेयमन्तस्तदशब्दसत्त्वं
श्रोतव्यमन्तः कथमित्युपेयम्॥१३॥749

<u>The ear</u>

It has to be investigated as to how that supreme Brahman which has to be realized only by faith and whose vitality cannot be understood or described by words, could be heard internally by the ear which hears true and false words and meaning of all words.

नेत्रम्॥
नेत्रेण तद्बाह्यसरूपदृष्ट्या
रूपैकसत्त्वप्रकृतिप्रकृष्ट्या॥
नीरूपमात्मन्यहमोऽपरोक्षं
द्रष्टुं कथं कीदृगिवेत्युपेक्ष्यम्॥१४॥750

The eye

It has to be seen how that supreme Brahman which is formless and invisible could be seen within oneself by the eye through the external vision which is capable of seeing things with a definite physical form.

प्राणः॥
प्राणेन च प्रत्यगुपाहितेन
प्राग्वृत्तिसत्त्वेन चिदीरितेन॥
प्राज्ञात्मकं प्राणयितुं कथं स्यात्
प्रश्वासतः कीदृगिवानुशंस्यात्॥१५॥751

The breath or vital air

How can life be introduced into that supreme Brahman which is the soul of wise by the breath which has been placed inwards, which is by nature essential and which is prompted by the supreme spirit and in what manner can it be explained by inhale or exhale of the vital air.

मनः॥
मर्यादितेनान्तरसङ्गतेन
निजान्तरङ्गे मनसाऽऽहितेन॥
भावाद्यतीतं मनसाऽप्यमेयं
कथं हि मन्तव्यमिति प्रमेयम्॥१६॥752

<u>The mind</u>

How can that supreme Brahmna which is beyond all thought and which cannot be measured by the mind, which is after all limited and which is internally associated within one's own self with deep concentration, be thought of or measured.

धीभ्यः परं चाखिलधीप्रचोदकं
धीनामधिष्ठानपरं विधारकम्॥
ध्यानाद्यनर्हं प्रति धीन्द्रियान्तरं
धीभिः कथं ध्येयमितीरणापरम्॥१७॥753

How can that supreme Brahman, which is superior to all the intellects, which prompts all intellects, which is the residing place for all intellects and holds them, and which is beyond all meditation and the difference between the intellect and senses, could be meditated upon with description?

तेनेह सर्वत्र हि योगसाधने
साध्येऽपि तत्तत्परवस्तुभावने॥
अशक्यसम्पादमुखात् कथन्तया
विद्यादसम्भावनयाऽप्यनन्तया॥१८॥754

Therefore, in this world everywhere, in the act of achieving yoga, even though it is possible by the thought of the supreme being in various ways, there should be somehow an attempt to attain that which is impossible to be attained.

॥ताटस्थयोगात् मौनस्थितिः॥
ताटस्थ्ययोगेन विमर्शनेन
मौनेन निश्चिन्तनचेतनेन॥
यथा कथञ्चित् परिशीलनेन
सर्वं सुसाध्यं समतालयेन॥१९॥755

The state of silence by the yoga of neutrality

Everything can be easily attained somehow by the yoga of neutrality, by critical analysis, by silence, by thinking without the botheration of other thoughts and by a clear analysis and the absence of equality.

तस्मिन् परे वस्तुनि माऽस्त्वनास्थता
तद्वस्तुसत्ताविषयेऽप्यसत्यता॥
स्वतः सुसिद्धैव सदा तदस्तिता
तत्प्राप्तियोगेऽप्यनुभावसत्यता॥२०॥756

Let there not be disbelief in that supreme Brahman and in the non-existence of all material things. It is self-evident that it always exists and the true experience in its attainment is the only means thereof.

॥वागादीन्द्रियेभ्यो व्यतिरेकतः प्रकारान्तरेण तद्योगाभ्यासप्रक्रिया॥
न वाचं विजिज्ञासीत वक्तारं विद्यात्॥ (कौ. ब्रा. उ.)

The procedure of the practice of yoga in a different manner, which is in the reverse order from the senses, speech and others.

One should not desire to know but the speaker.

जिज्ञास्यतां नैव हि वाक् समेष्टा
ज्ञातुः पराग्वृत्तिगुणाऽनुशिष्टा॥
वक्तैव जिज्ञास्य इति प्रदिष्टः
ज्ञाता स्वयं वाग् विरतोऽवशिष्टः॥२१॥757

Speech

The speech which is dear to all and which uttered in accordance with the profession and quality of the knower should never be desired to be known. It has been laid down that only the speaker should be desired to be known and he by himself remains after the speech is uttered.

मनॊ न विजिज्ञासीत मन्तारं विद्यात्॥
मनॊ न जिज्ञास्यमिहास्त्यमानं
नित्यं हि स्ङ्कल्पविकल्पमानम्॥
मन्तैव जिज्ञास्य इहान्तरात्मा
सॊऽयं मनॊऽध्यक्ष इति प्रमाता॥२२॥758

Mind

The mind should not be desired to be known, the thinker should be known.

The measureless mind should not be desired to be known, as it is always full of changing decisions. The thinker only is fit to be known here. He is the inner conscience and the measurer as well as the controller of the mind.

प्राणः॥
प्राणॊ न जिज्ञास्य इह प्रवृत्तः
प्रायॆण सॊऽयं हि पराक् प्रसक्तः॥
जिज्ञास्यतां प्राणयिता परात्मा
प्रज्ञात्मकः प्राज्ञ इति प्रमाता॥२३॥759

The breath or the vital air

The breath is not desired to be known here. Probably he is absorbed in things situated beyond. May the Supreme Being who is the giver of breath be desired to be known as he is the embodiment of wisdom and is the wise measurer.

श्रोत्रम्॥
श्रोत्रं न जिज्ञासीत श्रोतारं विद्यात्
श्रोत्रं न जिज्ञास्यमिह प्रशस्तं
तद् बाह्यशब्दश्रवणे प्रसक्तम्॥
श्रोतैव जिज्ञास्य इहानुशिष्टः
सर्वार्थविज्ञानगुणैर्विशिष्टः॥२४॥760

<u>The ear</u>

<u>One should not desire to know the ear but the hearer</u>

The famous ear should not be desired to be known here as it is absorbed in hearing the external words. The hearer above properly disciplines, is fit be desired to be known as he is specially endowed with the qualities of knowing the meaning of all words.

चक्षुः - चक्षुर्न जिज्ञासीत द्रष्टारं विद्यात्॥
चक्षुर्न जिज्ञास्यमिहास्ति दृष्टं
दृश्यार्थसन्दर्शनवृत्तिशिष्टम्॥
द्रष्टैव जिज्ञास्य इहास्य साक्षी
सन्दृश्यतामात्मनि विश्वचक्षुः॥२५॥761

<u>The eye</u>

<u>One should not desire to know the eye but the seer</u>

The eye, which is capable of seeing the visible things, should not be desired to be known here. The seer alone should be desired to be known here. May the eye of all things in the world who is the witness of this be seen within one’s self.

एवं समस्ताद् व्यतिरेकवृत्तेः
विश्वाद्यधिष्ठानपदे निवृत्तेः॥
सत्यात्मनिस्यात् परमा प्रतिष्ठा
साक्षात्कृतेः सा परमात्मनिष्ठा॥२६॥762

Thus, from all this procedure which is in the reverse order supreme establishment will be there in the true self which is the seat of the universe and others. That is the realization of the Supreme Being.

सोऽयं परमात्मा सर्वेन्द्रियैर्विरहितः केवलं चिदात्मा॥
अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः सशृणोत्यकर्णः॥
स वेति विश्वं न च तस्यास्ति वेदता

That Supreme Being is merely a spirit without senses. Without hands and feet he speeds and takes, he sees without eyes, hears without ears and knows the world but none known him.

तत्त्वेन वाक्प्राणमनोऽक्षिकर्ण-
सञ्ज्ञैः समस्तैः करणैर्विहीनः॥
वक्ता तथा प्राणयिता च मन्ता
श्रोता स्वयं दर्शनकृत् प्रमाता॥२७॥763

He is really without all senses, called speech, breath, mind, eye and ear but still himself is the speaker, the giver of breath, the thinker, the hearer, the seer and measurer.

सर्वेन्द्रियविषयेभ्योविनिवृत्तेः शब्दार्थादिचिन्तनस्यापि निषेधात्
ताटस्थ्येन आत्मस्थितेरुपदेशः॥
तमेवधीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः॥
नानुध्यायाद् बहूञ्छब्दान् वाचो विग्लापनं हि तत्॥ (बृ.उ.)

The instruction for the soul stage by neutrality – preventing even the thought of sound etc. in order to help renunciation from all sensual pleasures.

A brahmana, after having known him, should be wise. He should not think of many words for that will weaken the vitality of the speech. (Brihadaranyaka Upanishad)

तमेव विज्ञाय तपः सुधीरः
प्रज्ञां समासाद्य परे सुवीर्यः॥
स ब्रह्मवेत्ता स्वयमेव पूर्णः
सन् ब्राह्मणः स प्रभवेन्महोऽर्णः॥२८॥764

A holds man, therefore, having known him, by penance and attaining wisdom with vitality in Supreme Being, is by himself full and the knower of the Brahman and therefore is called Brahma of the great glory.

नानुस्मरेत् तत्र बहून् स शब्दान्
बाह्यांश्च सर्वान् विषयान्तसरूपान्॥
विग्लापनं तत् खलु वाच एव
वृथा प्रवृत्तिश्च निरर्थिका स्यात्॥२९॥765

There he may not remember many words and all external things with forms. That will only result in the withering of words and any attempt will be futile job.

विश्वतो व्यतिरेकेण निर्वेदयोगोपदेशः॥
परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान् नास्त्यकृतः कृतेन॥ (कठोपनिषत्)

<u>The instruction for the yoga of complete indifference to worldly objects by the reverse order from all sources.</u>

A Brahmana, after examining worlds full of karma becomes indifferent to all worldly objects. There is inactivity by what is done.

निरीक्ष्य सर्वानपि बाह्यलोकान्
परीक्ष्य तान् कृत्रिमभावयुक्तान्॥
निर्वेदमायादिह बाह्यवृत्तेः
तूष्णीं ततो निर्वृतिमेत्य तिष्ठेत्॥३०॥766

Seeing all the external worlds and realizing, after examination that they are full of artificial associations, an individual becomes indifferent to all external transactions, and then attains peace through silence.

ज्ञानयोगिनां मौनयोगतो बालभावात्मनिष्ठोपदेशः॥
तस्माद् ब्राह्मणः पाण्डित्यं निर्विद्य मौनेन तिष्ठासेत्।
तस्माद् ब्राह्मणः पाण्डित्यं च मौनं च निर्विद्य बाल्येन तिष्ठासेत्॥ (छा.उ)

The instruction for self-discipline through the state of boyhood – by the yoga of silence to those sages of wisdom.

Therefore a Brahmana should desire to stand in silence with indifference to scholarships – therefore a Brahmana should desire to stand like a boy with indifference to scholarship and silence.

तत्रापि मौनेन च बालभावात्
सिद्धः सबाह्यान्तरवृत्तिसाम्यात्॥
सत्यात्मतत्त्वैकपरायणः स्यात्
साक्षात्कृतेर्योगपरात्मनिष्ठः॥३१॥767

Even there having attained success through silence and the state if boyhood, the individual, will establish himself firmly in the yoga of realization through the identity of external and internal transactions and by absorbing himself in the search of true knowledge.

तस्मात् समस्ताद् व्यतिरेकतोऽन्वयात्
स्वस्मात् परस्मात् समभावसन्मयात्॥
योगाद् वियोगादुदिताऽऽत्मयोगात्
साक्षात्कृतिर्योगसुधाप्रयोगात्॥३२॥768

Therefore, realization will arise, from the application of the nectar of yoga, from all this, either in the regular or reverse order, from the good feeling of the identity between one’s own and others and from the yoga of self-arising out of yoga and viyoga. (union and separation)

॥इति चतुर्विंशी कला सम्पूर्णा॥

Thus ends the twenty fourth chapter.

वाक्प्रमुख्य पञ्चधीन्द्रियात् ततोऽतिरिच्यतां
वाचनादितोऽपि तत्प्रयोगतो वियुज्यताम्॥
वेदवेद्यवस्तुमौनतोऽपि नैव चिन्त्यतां
दैवरातहार्दबालभावतः समास्यताम्॥२४॥

Let the speech or the word which is predominant, then excel the sense of intellect and let even that be renounced by application – let that which has to be known only through the Vedas be not be thought of even through the silence – let it be well thought over through the feeling of boyhood – described in an appealing manner by the great sage – Maharshi Daivarata.

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## ॥अथ पञ्चविंशी कला॥

॥धीयोगोपयुक्तानि मिथुनेन्द्रियाणि॥
॥त्रिकरण-पञ्चेन्द्रियान्तर्गतानि॥
स्वान्तस्त्रयाणां युगलात्मिकानि पञ्चेन्द्रियाणां च मिथोऽन्वितानि॥
अध्यात्मयोगादिषु संस्कृतानि स्वाभ्यासयोगार्थमुषाकृतानि॥१॥769

<u>The twenty fifth chapter</u>

Couples or pairs of senses useful in the yoga of intellect – which are contained in the three fold five senses.

The pairs of three senses (thought, word and deed) and couples of the five senses internally in one's own self are well constructed in the yogas etc. of the spiritual type and are useful in one's own practice of yoga.

॥प्रथमं वाङ्मनसयोर्मिथुनम्॥
॥वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम्॥ (ऐ. उ. शान्तिमन्त्रः)
वाङ् मे पराऽन्तर्मनसि प्रतिष्ठितं मनश्च वाचि प्रकृतौ प्रतिष्ठितम्॥
परस्परात्मन्युपसम्प्रतिष्ठया परात्परं तन्मिथुनं वरिष्ठया॥२॥770

<u>First is the pair of speech and mind.</u>

My speech is in accordance with my mind and my mind accords with my speech. (aitareya Upanishad)

The supreme speech of mine is embedded in my mind and the mind is well established in my natural speech. That pair is indeed the most excellent by mutual concord of the best type within one's self.

॥मनोता वाङ्मनोमिथुनात्मिका॥
त्वं ह्यग्ने प्रथमो मनोताऽस्या धियो अभवोदस्म होता ॥ (ऋक्. मं. ६/१/१)
<u>That which is woven in the mind – is the pair of speech and mind</u>

Oh! Fire you are indeed the first to woven in the mind, and you have been the priest of this intellect of ours.

तस्यां पुनर्वाचि मनस्तदोतं मनस्यपि प्रत्युत वाक्समोता॥
प्रत्येकशस्तद्द्वितयं मनोता साऽग्निं च सोमं च मिथः समेता॥३॥771

Again that mind is woven in that speech and the speech is also woven in the mind. That pair is separately called Manotha which unites in private with agni and soma.

॥वाङ्मनसयोः सह संयमोपदेशः॥
यच्छेद् वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ॥ (कठो.)
पृच्छामि वाचः परमं व्योम॥ (ऋ.मं. १/१६४/३४)
ब्रह्मायं वाचः परमं व्योम॥ ३५
ब्रह्म वै वाचः परमं व्योम॥ (तै. यजु.)

<u>The instruction for the united control of speech and mind.</u>

The wise man should give the speech and mind and he should give that in self-knowledge. (Kathopanishad)

I am the supreme sky of the speech. (Rg. Mantra 1-164-34)
The supreme sky of speech is Brahma. (Rg. Mantra 1-164-35)
The supreme sky of speech is indeed Brahmana. (taittiriya yajur

प्राज्ञो निजे “वाङ्मनसी” नियच्छेत् स ज्ञानसत्त्वे मिथुनं तदिच्छेत्॥
वाचः परं व्योम पदं हि पृच्छेत् पूर्णं परं ब्रह्म पदं तदृच्छेत्॥४॥772

The wise man should control speech and mind in the power or vitality of his knowledge, if he should desire the pair. The supreme place of speech he should ask and he should thus approach the full and supreme Brahman.

तेजोरसान्वितं अग्नीषोमात्मकं दिव्यं वाङ्मनोमिथुनम्॥
ज्योतीरसाप्तं मिथुनं तदग्नीषोमात्मकं दिव्यमिहाखिलाग्र्यम्॥
तेजोमयी वाग् अयमान्तरोऽग्निः सोमो मनश्चान्नमयं हृदय्यम्॥५॥773

<u>The celestial pair of speech and mind consisting of fire and moon is full of light and rasa</u>

That pair of speech and mind which is heavenly, which consists of fire and moon and which is got by light and rasa is the foremost in this world. The speech is full of light and inside it is fire; the mind is the moon and full of food in the heart.

वाग् ज्योतिषा साऽतति वैद्युतेन सैन्द्री च रौद्री प्रथिताऽग्निशक्तिः॥
सौम्यं मनस्तन्मनसः पतिः स्यात् सोमोरसात्मा जनकोऽखिलानाम्॥६॥774

That speech obtains by the light of the lightning and that is famous as the power of the fire of Indra and Rudra. That calm mind and the moon, who is full of rasa and the origin of all things will be the Lord of the mind.

ऋतं चं सत्यं  चाभीद्धात्तपसोऽध्यंजायत॥ (ऋ.मं. १०/१९०/१)

From penance severe was both truth and the cosmic order. (Rg. Mantra 10/190/1)

ऋतं च सत्यं च तदादियुग्मकं प्रत्यङ् मनोवाक्चितमात्मसत्त्वकम्॥
ब्रह्मात्मनो ज्ञानचिता प्रदीपिता विश्वादिसृष्टौ तपसोऽध्यजायत॥७॥775

Both truth and divine laws are the beginning and internally it is the mind and speech full of the soul force. They both were born at the commencement of the creation of the universe by the penance of supreme Brahman and kindled by the fire of knowledge.

ऋतंपरं मानसिकं तु सत्यं सत्यं स्वयं वाचिकमेव नित्यम्॥
वाङ्मानसे सत्यऋतस्वरूपे योगेन मातापितृसत्त्वरूपे॥८॥776

The supreme divine order is the mental truth and truth is always connected with the speech. The speech and the mind are the forms of truth and divine order and by their union they are like father and mother.

॥यज्ञस्य वै वाक् च मनश्च वर्तनी॥ (ऐ.ब्रा. ५/५१)
॥यज्ञस्य वै मनश्च वाक् च वर्तन्यौ॥ (छां.उ.)

The two paths of sacrifice are speech and mind. (aitareya Brahmana 5/51)

The two phases of sacrifice are mind and speech. (Chandogya Upanishad)

लोकेऽपि सर्वव्यवहारचालके चक्रे एवैवात्मनि पादरूपके॥
सर्वत्रयुक्ते पुरुषार्थसाधने वाङ्मानसे ते भुवि यज्ञवर्तनी॥९॥777

Even in this world which moves all transactions as in a wheel, so also in this soul, the two things speech and mind are like the feet and are the appropriate means of achieving the aims in life and are the paths of sacrifice on this earth.

तस्मात्तयोरेकतरेण वञ्चितः सद्यः पतेदेव रथश्च पूरुषः॥
यथैकपादेन पुमान् व्रजन्त्सदा तथैकचक्रेण च चालितो रथः॥१०॥778

Therefore, if a man is deceived by either of the two he will immediately fall like a chariot. Just as a man who is moving with one foot, he will be like a chariot with one wheel.

यज्ञेऽपि योगे च समानरूपता सहैव सर्वत्र तयोः समार्हता॥
ऋत्विक्स्वरूपात्मकयोः समानयोर्बहिस्तथाऽन्तः सहभावकर्मणोः॥११॥779

They have a common form both in sacrifice and yoga. They will be together at all places deserving equal respects. Outwardly they will be in the form of the priest and the soul and inwardly in the form of thought and deed.

ब्रह्मा मनो यज्ञकृतेर्निरीक्षणाद् वाक्संयमात् कर्मणि तत्समीरणात्॥
वाक्सत्त्वका वाचिककर्मचारिणो होत्रादयः सन्ति हि यज्ञकारिणः॥१२॥780

Brahman is the mind by looking at the sacrifices and by the speech control and by its utterance is deed. The priests like hotru and others who are the performers of sacrifices are full of the vitality of the speech as they are experts in the act of speaking.

ब्रह्मात्मना सन्मनसा समीरितो होता ऋचा वाङ्मुखतो वषट्कृतेः॥
ध्यायन् हृदाऽन्तर्यजनीयदेवतां स्वेष्टं हविः प्रापयति प्रतिस्तुतेः॥१३॥781

The priest hota, prompted well by a mind full of the thought of Brahman, uttering a vedic hymn through his face and meditating internally by his heart the deity of the sacrifice, sees that the offering reaches the object of worship.

ब्रह्मा मनोऽध्यक्ष इहाधियज्ञे दर्शादिके तत्प्रकृतौ तदिष्टौ॥
मनोऽत्र मैत्रावरुणः स इष्टः सोमादिके तद्विकृतौ विशिष्टः॥१४॥782

Brahma is the mind and the presiding deity in a superior sacrifice of the type of the Darsa and this is natural and desirable. If the mind is here then that is the specialty of the sacrifice called soma and others.

॥द्वितीयं वाक्प्राणयोर्मिथुनत्वम्॥
वाक्प्राणयोस्तन्मिथुनं द्वितीयं संवित्क्रिया शक्तिकमद्वितीयम्॥
चिदात्मनो वागिह संविदीर्णा प्रकाशते प्राणकृतेरुदीर्णा॥१५॥783

<u>The second pair of speech and vital air</u>

The second pair is that of speech and breath and is second to none in as much as it is full of the power of knowledge and action. It is stated the speech of the Supreme Being is knowledge and when uttered shines for the sake of breath or vital air.

॥वाङ्माता गायत्री, प्राणः पुत्रो गायकः॥
प्राणा वै गयाः, तद्यद् गयांस्तत्रे तस्माद् गायत्री॥ (बृ.उ.)
गायत्रिसञ्ज्ञामुदितां स्ववाचं प्राणः प्रगायत्यनुसुस्वरान्ताम्॥
सन्त्रायते तं प्रतिगायकं स्वं गयं हि गन्धर्वमनुस्वरन्तम्॥१६॥784

<u>The speech is mother Gayathri and the breath is the son who sings</u>

The vital airs are the singers and that which can be sung is therefore Gayathri. (Brihadaranyaka Upanishad)

The breath of vital air will sing its own speech with a sweet accent, called Gayathri, which in turn protects him who sings with a musical accent.

मैत्रावरुणं चक्षुर्मनः सत्त्वमिदं श्लोकचतुष्टये उपश्लोकानन्तरं गृहीतुंयुक्तम्॥
ज्योतिर्मयी वाक् विदिता सवित्री व्योम्न्यन्तरन्तर्हितचित्सवित्री॥
मित्रात्मिका वागिह विश्वमित्रा छन्दस्वती मन्त्रमयी पवित्रा॥१७॥785

<u>The principle underlying the speech and the breath is connected with the sun and varuna</u>

The speech full of light is known to be born out of the sun god inside the sky with the conscience hidden in it. Thus the speech with the solar energy is the friend of all here. It is sacred when recited as a hymn with proper metre.

आपोमयो दिव्यरसात्मसत्त्वः प्राणः परो वारुणदिव्यतत्त्वः॥
योगेन मैत्रावरुणं विशिष्टं युग्मं द्विदैवत्यगुणैकशिष्टम्॥१८॥786

The breath, full of water, has the power of celestial rasa and is the supreme principle of varuna. By the union of these two, the special qualities of sun and varuna are begot and the couple therefore possesses the qualities of both the deities.

मित्रः क्रतुर्ज्ञानमयश्चिदात्मा स ब्रह्मतेजाः परवाक्सुसत्त्वा॥
प्राणः स दक्षो वरुणः क्रियात्मा स क्षात्रशक्तिर्बलकृत् सुवीर्यः॥१९॥787

The sun is the sacrifice full of knowledge and is the supreme spirit and therefore he who has the power of supreme speech has the effulgence of Brahman. The breath is the capable varuna full of action and it is the strength and vitality in man full of fighting spirit.

तावेव मित्रावरुणौ श्रुतौ क्रतू दक्षौ द्विदैवत्यततौ सहास्थितौ॥
वाक्प्राणसत्त्वानुगतौ सहोषसा रात्र्या च सक्तौ चरतो मिथस्ततौ॥२०॥788

These two, speech and breath alone are said to be sun and varuna and are essential in sacrifice with traits of both deities. They are associated with dawn and night and always move about in private together.

॥तृतीयं वाक् श्रोत्रयोर्मिथुनत्वम्॥
॥भद्रं कर्णेभिः श्रुणुयाम देवाः॥

भद्रं पश्येमाक्षभिर्यजत्राः॥ (ऋक्. मं. १/८९/८)

वाग् व्योम तन्मात्रगुणाऽखिलात्परा दिग्व्यापिका वायुमुखात्स्वराक्षरा॥

श्रोत्रं च दिग्व्योमपरं तदान्तरं वाक्छ्रूयते श्रोत्रमुखात् समोत्तरम्॥२१॥789

The third pair of speech and ear.

Oh! Gods, let us listen to what is auspicious with our ear.

The speech full of accents and letters, endowed with the quality of sound, the principle of sky spreads through all quarters through the medium of the wind. The ear is the sky and the quarters and even speech is then heard through the medium of era.

॥वाक्चक्षुषोर्मिथुनत्वम्॥
भद्रं पश्येमाक्षभिर्यजत्राः॥ (ऋ. मं. १/८९/८)
वाग् ज्योतिरन्तर्हितमम्बरेऽन्तः सन्नामरूपात्मकमासमन्तात्॥
तद्दर्शने चक्षुरिदं सुमानं प्रत्यक्षमेतन्मिथुनं समानम्॥२२॥790

The fourth pair of the speech and the eye

Oh! You are worthy of worship! Let us with our eye see what is auspicious.

The speech is tight which is hidden inside the sky and has all around a name and a form. The eyes is the proper standard to see it actually. This pair is well balanced.

॥चक्षुः श्रोत्रयोर्मिथुनत्वम्॥
॥अथ यदतः परो दिवोज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतःपृष्ठेषु अनुत्तमेषु उत्तमेषु लोकेषु तद्यदिदं वाव अन्तः पुरुषे ज्योतिः तदेतदृष्टं च श्रुतं चेत्युपासीत, चक्षुष्यः श्रोत्रो भवति॥
तद्यत् कर्णौ पिधाय निनदमिवनदथुरिव अग्नेरिव ज्वलतः उपश्रुणोति॥ (छा. उ)

The fifth pair of the eye and the ear

Because, hence forward, the light from heaven shines on all things in this universe, both good and bad, and because it illuminates the interior of man, it has to be worshipped as one that has been seen and heard. That which is seen becomes heard; and shutting the ears listens to it as the roaring of a bull or that of a burning flame. (Chandogya Upanishad)

यत् संश्रुतं नाम सरूपसत्त्वं तद्दर्शनीयं परवस्तु तत्त्वम्॥
साक्षात्कृतं स्वानुभवेन सत्यं दृष्टं श्रुतं चेति सतामुपास्यम्॥२३॥791

That which is heard is having a form of power and is beautiful to look at as the supreme spirit. That is realized from one’s own experience as truth. It is fit to be worshipped by the good as seen and heard.

॥षष्ठं मनः प्राणयोर्मिथुनत्वम्॥
इच्छाक्रियाशक्तिमयं सुयुग्मं सिद्धं मनः प्राणमयं सुसूक्ष्मम्॥
तद् भावकर्मप्रमुखानुशिष्टं तन्त्रेण तत्कामसमक्रियेष्टम्॥२४॥792

The sixth pair of the mind and breath

This good pair of mind and breath which is very delicate and subtle is full of the power of desire and action. It is directed by thought and action and in effect is full of desire and action in equal measures.

आत्मन एष प्राणो जायते मनोऽधिकृतेनायात्यास्मिञ्छरीरे॥ (प्रश्नो)
चिदात्मनो ज्ञानमयान्निजान्तरे प्राणः क्रियात्मा सहसा प्रजायते॥
मनोऽनुयोगाधिकृतेन हेतुना सोऽस्मिन्त्समायाति तनौ गुहान्तरे॥२५॥793

From the soul is born the breath. By the action of the mind it enters into the body. (Prasnopanishad 3-3)

Life full of action suddenly comes out of the supreme spirit which is full of knowledge in between. By the action of the mind that enters this body.

॥सप्तमं चक्षुर्मनसोर्मिथुनत्वम्॥
चक्षुश्च मनश्च मैत्रावरुणः॥ (ऐ.ब्रा.)
चक्षुर्मनः सन्मिथुनं शरण्यं दिव्यं हि मैत्रावरुणं वरेण्यम्॥
तेजोरसैकात्मकलानुगुण्यं तद् भोक्तृभोग्यात्मसमाधिगुण्यः॥२६॥794

<u>The seventh pair of the eye and the mind</u>

The eye and the mind are sun and varuna.

The good pair of the eye and the mind is the best, with the power of the sun and varuna, heavenly and shelter for all people. It is a harmonious union of light and water with the qualities of the enjoyer and enjoyment

चक्षुर्जगच्चक्षुरसौ तु मित्रो दिव्यः सखेवोर्जति विश्वमित्रम्॥
मनोरसाप्तं वरुणैकसत्त्वं भावैर्निजैः स्वं वृणुते स विश्वम्॥२७॥795

The eye is the sun who is the eye of the world and like a celestial friend prospers as the universe; whereas the mind is obtained from the rasa has solely the vitality of varuna and he chooses the world with his own feelings.

॥अष्टमं श्रौत्रात्मनोर्मिथुनत्वम्॥
श्रौत्रं चात्मा चाश्विनः॥ (ऐ. ब्रा.)
श्रौत्रं तथाऽऽत्मा च मिथोऽनुषक्तं दिव्यं तदाध्यात्मकमश्विनं स्यात्॥
नित्यं स्वभावादिह सामरस्याज्ज्योतीरसैकात्मकमादिसिद्धम्॥२८॥796

<u>The eighth is the pair of ear and the soul</u>

The ear is the soul of Ashwin. (Aitareya Brahmana)

The ear and the soul are together united with each other in private and that will be the celestial Ashwin concerned with the soul. By nature and harmony it is always full of light and rasa from the very commencement.

उत नो ब्रह्मन्नविष इति शंसति श्रौत्रं वै ब्रह्म श्रौत्रेण हि ब्रह्म शृणोति॥ (ऐ.ब्रा.)

Oh! Brahman! Enter us. Thus it says. Verily the ear is Brahman. By the ear he hears the Brahman. (ait. Brahmana.)

श्रौत्रं हि दिग्व्योममयं सुदिव्यं व्याप्तश्चिदात्मा दिवि विश्वतोऽयम्॥
श्रौत्रेण हि ब्रह्म शृणोति वाच्यं सर्वान्तरे वाचि हितोऽनु सत्यम्॥२९॥797

The ear is indeed is enveloped by the quarters and the sky and is celestial. In heaven, this supreme spirit has spread on all sides. By the ear the Brahman hears the expressed speech and in the midst of all truth is placed in speech.

॥नवमं वागात्मनोर्मिथुनत्वम्॥
अयं वाचा दिशति ब्रह्म ब्रह्मणाऽयं वाचं देवीं ब्रह्मणे दिशति॥
संविदाऽऽत्मानमात्मने दिशतीमयं जायां पतिरश्नोति वाचम्॥
(छन्दोदर्शनम् ५/१/५)

<u>The ninth is the pair of speech and soul</u>

The individual soul will show Brahman by speech which is in the form of hymns and show the goddess of speech to Brahman. This soul, with all knowledge offers the mantra to the supreme soul, (chhando darshana 5/1/5). Brahman accepts that mantra as his own as a husband accepts his wife.

वागेव जायाऽत्र चिदात्मनः परा साऽह्यञ्चिता सद्रससंविदुत्तरा॥
वाचः पतिः सोऽत्र बृहन्त्स्वरार्चिषः सेन्द्रः परात्मा परमः स पूरुषः॥ ३०॥798

The speech itself is here the wife of the supreme spirit. It is excellent, with spiritual knowledge and rasa. The husband of the speech is that big, supreme being.

तौ दम्पती स्तः समनामरूपौ ब्रह्मात्मसत्याक्षरचित्स्वरूपौ॥
विश्वस्य तौ मातृपितृत्वशिष्टौ तौ विश्वसृष्टिस्थितिसंहृतीष्टौ॥ ३१॥799

That couple, equal in name and form, are in the form of Brahman and speech or truth and knowledge. They are in the place of parents of the universe and are responsible for the orientation, preservation and are destruction of it.

वाग् आत्मनोर्वाचकचित्स्वराऽऽदिमा
वाच्यार्थरूपः स च पूरुषोत्तमः॥
वाग् वेदमाता परमाऽत्र सत्या
वेद्यात्मकः पूरुष एव सत्यः॥३२॥800
॥इति पञ्चविंशी कला सम्पूर्णा॥

Of the two, the speech and the soul, the first is the expressed one with proper accent. Lord is in the form of the expressed sense. The speech is here the most excellent mother of the Vedas and truth and the supreme Brahman who is person to be known is real.

Thus ends the twenty fifth chapter.

योगसाधनार्थकेषु धीन्द्रियेषु युग्मकं
यौगिकं मिथः समन्वितं द्विदैवतात्मकम्॥
दैवताग्निसोममुख्ययुग्मदेवतार्थकं
दैवरातवागुदीर्णयोगसत्सुधार्थकम्॥२५॥

In all the senses of the intellect, which are the means for achieving yoga, the pairs with a secret union have two presiding deities. The nectar of the yoga of realization written by Brahmarshi Daivarata deals with such pairs of deities of which fire and moon are prominent.

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## ॥अथ षड्विंशी कला॥

॥मुख्यप्राणस्य वैदिकं औपनिषदं च ॥

॥तत्त्विकं वास्तविकं स्वरूपम्॥
प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्व॥ (कौ. ब्रा.उ.)

The twenty sixth chapter

The vedic, upanishadic, philosophical and actual form of the primary breath (vital air)

I am breath, the soul of knowledge. Worship that as if it is longevity and immortal. (Kausitaki Brhmana Upanishad)

प्रज्ञात्मनः प्रतिचितं पुरुषस्य मुख्यं
प्रज्ञानमात्मरसदं परवाक्प्रमुख्यम्॥
प्रज्ञात्मकः स पुरुषो हृदि सोऽमृतात्मा
प्राणः परायुषचिता प्रभवेत् स इन्द्रः॥१॥801

For an individual who is full of knowledge the most important thought is his wisdom which gives him the rasa of self-knowledge and in which the supreme speech plays a predominant part. He is full of wisdom and in his heart immortal. The life with excellent longevity becomes Indra.

॥इन्द्रस्य तस्य प्रज्ञात्मकस्य वागेव परमा तनूः॥
वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम्॥
इन्द्रात्परि तन्वं ममे॥ (कुरुसुतुः काण्वः, ऋक्. मं. ८/७६/१२)

Of that Indra, who is full of wisdom, speech alone is the excellent body.

I measure the eight footed, nine lined speech touching on truth, as the body of Indra. (Kinesuti Kanva Rg. Man. 8-76-12)

इन्द्रात्सतः सकल धीन्द्रियमूलसत्त्वात्
प्राणात् प्रणेतुरिह चेतनतो हृदय्यात्॥
ऐन्द्रात् परः स पुरुषोऽप्यहमाऽऽत्मचित्तेः
ऐन्द्रीं स्ववाचममृतां स्वतनूं मिमीते॥२॥802

That individual supreme, I measure his own immortal speech which is the body of Indra from the existing Indra who is the root power of all senses of intellect, who is the breath, and who leads from the internal consciousness situated in the heart.

मुखं निरभिद्यत मुखाद् वाग् वाचोऽग्निः॥ (ऐ.उ.)
मुखादिन्द्रश्चाग्निश्च प्राणाद् वायुरजायत॥ (ऋक्.मं. १०/९०/ १३)

The face broke out, from the face the speech from speech. (aitareya Upanishad)

From the face, Indra and Agni find from the breath was born the wind. (Rg. Man. 10/90/13)

प्राक् सृष्टितःस्वरणवाङ्मुखतश्चितेन्द्रः
प्राणः स ऐन्द्र उदितः परवाक्प्रमुख्यः॥
सोऽग्निश्च तत्सहकृतेरपि वाच आस्यात्
तेजोमयीह परवागुदिताऽग्निमुख्या॥३॥803

Even before the orientation the speech with the accent came out from the face, India from the mind breath arose from India, which is important in supreme speech. From speech fire arose and from the face the brilliant supreme speech with fire at the face arose.

सप्राणवाक्स्वरमुखं रसचित्प्रमुख्यं
सैन्द्राग्निसत्वकमिहात्मचितं हृदय्यम्॥
वाक्प्राणयोः सममितं सहभावमुख्यं
वाच्यार्थवस्तुनियतं प्रतिमासमाख्यम्॥४॥804

The self-knowledge which comes from the heart, which is full of breath, speech and accent and in which the thought of rasa is important is here full of the power of Indra and Agni. It is equally measured by speech and breath with coordinating thoughts, bounded by expressed sense and called equal to the image.

वागात्मचित्प्रमुदितेन रसेन मुख्य-
प्राणस्य हृत्समुदितं सहयोगसख्यम्॥
सैन्द्रात्मवागुदितवेदवचोरहस्यं
स्वाध्यात्ममान्तरतमं मनसाऽध्युपास्यम्॥५॥805

The heart of the primary breath is well born by the rasa coming out of the self-knowledge of speech and has the friendship of the cooperative yoga. It is full of the secrets of the vedic words born out of the speech of the soul of India. It has to be worshipped from the heart as it is the best type of thought pertaining to the self.

अयास्यः आङ्गिरसो मुख्यप्राणः॥
सर्वाङ्गसारसरसाङ्गिरसः समाख्यः
स्वास्यात्परात्मचिदितोऽभ्युदयादयास्यः॥
प्रज्ञानसत्त्ववचनो हृदि सौमनस्यः
प्राणः स वाक् स्वरमुखात्सुधियाऽध्युपास्यः॥६॥806

The primary breath called Angirasa is Ayasya (that which comes out of the mouth).

Ayasya is also called sama, is full of the essence of all limbs and rasas, and has come out of one’s own mouth from supreme consciousness. That breath full of words with the vitality of wisdom and well balanced in the heart will have to be worshipped by a wise man though speech with proper accent.

॥मुख्यप्राणः ब्रह्मणस्पतिः बृहस्पतिरिति च संस्तुतः॥
स ब्रह्मणस्पतिरनादिरनन्तसत्त्वा
श्रेष्ठो बृहस्पतिरपि श्रुतिसंविदात्मा॥
प्राणः स ऐन्द्रपरचेतनवाक्प्रमुख्या
ब्रह्मात्मिका स्वरति वाग् बृहतीन्द्रमुख्या॥७॥807

The primary breath is worshipped as the Lord of the hymns and as Brihaspathi.

That Lord of hymns is without a beginning and endless vitality; even Brihaspathi is full of the knowledge of the Vedas and is the best. The breath is full of Indra’s excellent life and the speech which is huge and full of the knowledge of the Brahman and the power of Indra predominantly comes out with proper accent.

प्रत्यङ् निजान्तरतमो हृदये चिदात्मा
प्रज्ञात्मकेन्द्रपुरुषो निखिलेन्द्रियाप्तः॥
प्राणेन युक्तमनसा सह मन्त्रवाचा
प्रत्याप्यतां स्वकृतिसंविदुपास्तिभक्त्या॥८॥808

May that supreme spirit, which is one’s own heart inwards, which is in the center of a spul full of wisdom and which has pervaded all the senses, be attained by breath with a proper mind and with the words of hymns with a devotion to the worship of the knowledge of one’s own act.

तत्संविदा च सह भावनया च कृत्या
स्वात्माऽसुसाधकतमः प्रभवेत् सुवृत्त्या॥
स्वात्मानमेव परमात्मनि पूर्णसत्त्वे
सच्छ्रद्धया प्रति समर्प्य रमेत सत्ये॥९॥809
॥आत्मा बुध्या समेत्यार्थान् मनोयुङ्क्ते विवक्षया, मनः कायाग्निमहन्ति स प्रेरयति मारुतम्॥ मारुतस्तूरसि चरन् मन्द्रं सोदीर्णो मूर्ध्यभिहितो वक्त्रमापद्य मारुतः वर्णाञ्जनयते ताषां विभागः॥

The self will be able to achieve in the best manner by good conduct, deed, thought and by a good knowledge. The individual then sport in bliss after completely surrendering that self in the Supreme Being who is full of power and who is the embodiment of truth.

॥तत्साधनाप्रक्रियोचितं किञ्चिद् विशिष्टं तत्वम्॥
आत्मा स्वयं स्वविदितांश्च विवक्षितार्थान्
बुध्याऽनुबुध्य सकलान् वचसा समर्थान्॥
बोधाय तत्प्रवचनाय मनोऽनुयङ्क्ते
बोद्धारमेनमुपहन्ति च जाठराग्निम्॥१०॥810

A special principle involved in the act of that achievement

The self by itself, having known by intellect all the expressed senses known to it by the use of proper words, will then direct the mind for understanding and expressing it and will remove the fire in the stomach and the knower.

प्रत्यञ्चि सोऽग्निरपि तत्प्रति बोधकृत्यै
प्राणं समीरयति चेतनयाऽनुवृत्त्यै॥
प्राणः स्वयं हृदि चरन् स्वरसात्मसान्द्रं
प्रज्ञानदं जनयति स्वरमेव मन्द्रम्॥११॥811

Even that fire will prompt the breath internally for the awakening by a life for the purpose of the following. The breath by moving itself in the heart, will generate a deep voice, which gives a ripe knowledge and which is dense with its own rasa.

कण्ठादिहोर्ध्वमपि मूर्धनि सोऽभ्युदीर्णः
मूर्ध्नस्ततः प्रति हतो वदनेऽवतीर्णः॥
प्रत्यञ्चि वाचमनुवक्ति समस्तवर्णां
प्रत्यक्षसत्त्वपरिमाणचतुष्पदार्णाम्॥१२॥812

That voice spoken from the neck upwards in the head and from there it descends to the face. Then it speaks internally the word consisting of all letters which is actually full of vitality measured by the four feet.

प्राणस्य सत्त्वमिदमात्मनि वाक्प्रमुख्यं
प्रत्यक्षमेव विदितं सकलाभिमुख्यम्॥
प्राणो नसा प्रतिचरन्त्स भवेदमुख्यः
प्रज्ञात्मवाग्विरहितोऽप्यसुवाय्वभिरव्यः॥१३॥813

This is the power or vitality of breath in the self in which the primary role is played by the word or speech and this is actually well known by all. That breath which comes out from the nose is not as important as it is devoid of words with wisdom even though it is called breath and wind.

प्राणात् स वायुरजनिष्ठ पृथग् विशिष्टः
प्रत्यञ्चि सोऽप्यतति नासिकया प्रविष्टः॥
दुर्भावदं प्रति बिभर्ति च भौमगन्धं
दुर्गन्धमप्यनु जिघर्ति परं सुगन्धिम्॥१४॥814

That wind was specially and separately born out of that breath; and entering by the nose it spreads internally. It bears the smell of the earth which gives rise to evil feelings and it smells the both good and bad odours.

नासिक्यवायुरयमूर्जति कर्मपात्रं
सॊऽनुस्वरत्यनुपदं निजबिन्दुमात्रम्॥
शारीरसत्त्वपरिधारणयॊगसार्थः
श्रॆयः सुसाधनकृतॆ स भवॆत् समर्थः॥१५॥815

This wind through the noise fills the vessel of activity with strength and at every step makes the accent to the extent of its own drop. That will be capable of achieving good, being the most important factor in the yoga of sustaining physical activity.

प्रायॆण यॊगपरयज्ञकृतौ च मुख्य-
प्राणॆन साकमपितत्करणत्रयस्य॥
नासिक्यवायुसहयॊग इहॊपलक्ष्यः
नानाविधानमुखतॊऽयमसुर्निरीक्ष्यः॥१६॥816

Generally in the act of sacrifice on behalf of yoga, the cooperation of the nasal wind is the sun in many forms and ways, along with the three senses and the primary breath.

वामॆ नसि प्रचलिताऽसुचिताऽसुनाड्या
सॊमॆन शान्तिशुभशक्तिरसॊदितॆज॥
दक्षॆ तु दिव्यमहसा नसि पिङ्गलाऽक्ष्णा
दक्षात्मसूर्यतपसाऽभ्ययतॆ सुतीक्ष्णा॥१७॥817

In the left nostril, moves the breath with pulse along with the moon born out of the juice of the good power of peace; and in the right nostril the breath with a piercing nature with the penance of the sun comes out.

नाड्योस्तयोरपि सुयोगगुणात् सुषुम्णा
नाम्नी सुखेन समसत्त्वगुणाद् गरिम्णा॥
एकस्य चात्मनि हृदय्यपदस्य मुख्यं
प्राणस्य वाक् स्वरमुखेऽस्य मतं महत्त्वम्॥१८॥818

By virtue of the good union of those two pulses, the Sushuman, comes out happily by the weight of the well balanced sattva guna. In the soul of this one breath which is in the heart the primary greatness is stressed in the face of the accord of speech.

भ्रूमध्यसन्धिपदबिन्दुचिताऽग्रगण्या
भर्गाग्निदैवतपरा भजतां शरण्या॥
सा ध्यायतां रहसि सत्त्वधिया वरेण्या
सन्धीयतां परमसद्रसदा सुषुम्णा॥१९॥819

May that Sushuman which is counted at the top and collected in the drop between the two eye brows, which is the shelter for those who seek it as it is associated with the sun and the fire gods, which is the giver of boons for those good intelligent people who meditate upon it in secret and which is the giver of the most excellent rasa, be meditated upon.

सेव्या सरित् त्रिकरणैः सहगामिनी सा
नेयाऽन्तरे त्रिपथसङ्गमयामिनी सा॥
नद्योः सितासितरसान्वितयोर्विशिष्टा
गुप्ताऽऽत्मसंविदुदिताऽत्र सरस्वतीष्टा॥२०॥820

That has to be served like by all the three senses and has to be led in between the two breaths to make the trinity just as the most desirable, secret flowing Saraswati runs specially in between the two rivers Ganga and Yamuna.

स त्र्यम्बकस्त्रिभुवनाधिपतिस्त्रिनेत्रः
संश्रीयतां समदृशा विषमाक्षिगात्रः॥
वेद्यस्त्रयीमयतनुः करणत्रयाप्तः
वेदाधिविद्यसकलाधिपतिश्चिदात्मा॥२१॥821

That Sushumna with musical samavedic hymns consisting of thirty words of self-peace, will arise daily with spiritual knowledge; and accompanied by the soul of life breath consisting of forty five words, attains the association of vital breath with its winking.

॥अन्तश्चरति रोचनाऽस्य प्राणादपानती॥ व्यख्यन् महिषो दिवम्॥
सा त्रिंशदात्मसुखधामपदानि साम्ना
सा प्रत्यहं पदमुदेति चिता सुषुम्णा॥
प्राणात्मनाऽन्वितपदैरपि पञ्चचत्वा-
रिंशत्परैः सनिमिषैरसुसङ्गमाप्ता॥२२॥822

May the Lord Shiva, who is the Lord of the three worlds, who has these eyes, who has odd eyes and body, whose body is full of the three Vedas, who can be attained by all three senses who is the supreme Lord of veda and Vedanta and who is the supreme spirit be approached for shelter, with an even vision.

॥त्रिंशद्धाम विराजति वाक् पतङ्गाय धीयते, प्रतिवस्तोरहद्युभिः॥ (सार्पराज्ञी ऋषिका) (ऋक्. मं. १०/१८९/२-३)
संस्त्रीक्षणैः सविषमैरपि तत्सुषुम्णा
तन्त्रीस्वरेण सह सङ्गमतः समेक्षणः॥
स त्र्यम्बकोऽभवदनाहतनादसूक्ष्मः
शीर्षान्तरे निजशिखाग्रमुपैत्यतीक्ष्णः॥२३॥823

That Lord Shiva, through with three odd eyes, becomes in his even vision by virtue of his association with the voice of wise like Sushumna, and attains the top most part of his hair in the interior of his head in a temperate manner after having become subtle by the sound of the anahata chakra (which is in the heart).

योऽजस्त्रिविक्रम इति प्रथितः सुषुम्णा-
योगात् समः स परमः पुरुषो गरिम्णा॥
संसेव्यतां समदृशा सकलैर्महिम्नाऽऽ
नन्दात्मसन्मधुरसाविकलैरणिम्ना॥२४॥824

May that Supreme Being, who, by his union with Sushumna is known as Aga, Trivikrama (who occupied or measured the three worlds by his feet) etc. be worshipped by all (with an even vision) who are full of the sweet juice of that supreme heavenly bliss.

तद्ब्रह्मरन्ध्रपरिपूर्णमनाहतं स्वं
सद्ब्रह्मवाक्चितिनिनादमुपानुशृण्वन्॥
सोमामृतं प्रतिपिबन् रसनाग्रसत्त्वे
सोमेन बिन्दुसदने विरमेत् समत्त्वे॥२५॥825

The individual listening to the sound of the word of the beautiful hymn filling his own anahata chakra in the heart full of the Brahma randhra, and drinking the deep nectar of soma juice at the vital tip of the tongue will reset in the harmony in the house of the dot with soma.

श्रोत्रे पिधाय निजशीर्षनिबद्धदृष्ट्या
शृण्वन् परं निजमनाहतनादमन्तः॥
ज्योतिः परं शिरसि वाग्रसनादपूर्णं
पश्यन् परात्मनि सुनन्दति चित्युदीर्णम्॥२६॥826

Closing the two ears with a vision fixed in his head and listening internally to the beautiful sound of the anahatachakra and seeing the supreme light in the head full of the sound of the rasa of speech, the individual will experience the highest bliss resulting out of it in the realization of the supreme Brahman.

अध्यात्ममन्तरहमास्फुरणेन मूला-
दाधारतोऽभ्युदितया परयाऽऽत्मवाचा॥
प्राणात्मना स्वरवता मनसा च साकं
प्राप्नोति मूर्ध्नि परनादनमूर्ध्वनाकम्॥२७॥827

By the inner flash of philosophical knowledge an individual attains the heavenly course of the supreme sound in the head by his own excellent speech arising from the muladharachakra along with the mind full of the breath and the accent.

प्राणस्य चिद्गतिरियं प्रणयात् प्रणेया
प्रत्यश्चि सत्त्वमनसा सुनिरीक्षणीया॥
प्राज्ञात्मनः समुदिता न नियोजनीया
प्रत्यर्पिता न तु हठेन निरोधनीया॥२८॥828

The spiritual course of the breath will have to be traced gently and will have to be properly seen internally with a powerful mind. Coming out of a wise man it should not be employed and being returned it should not be checked by force.

सुप्तेष्वपि प्रकृतितः सकलेन्द्रियेषु
स्वान्तश्चिदात्मनि सुषुप्तिपदे समेषु॥
प्राणोऽत्र जागृतिपरोऽतति नित्यमेषां
प्रत्यक्पराक् प्रगतितस्तनुभृत् समेषाम्॥२९॥829

Even when all the senses are by nature asleep and the heart is in deep sleep in a spiritual state, the breath pervades or spreads in all these in the wakeful state bearing all forms, inwards, backwards and forwards.

प्राणो बहिश्चरति वायुमयोऽधिरूढः
प्रत्यञ्चि सोऽन्तरहृदाऽऽत्मचिता निगूढः॥
मुख्यः स्वरन्नतति नासिकया समूढः
मुख्येन वाक्स्वरगुणे न मुखादगूढः॥ ३०॥830

The breath full of wind moves externally and it is latent inwardly with the conscience inside the heart. The primary one spreads by the nose with the accent and speech expressly comes out of the face with the quality of the main accent.

स्वान्तः स्वरंश्चरति सोऽत्रमुखात्समीरः
नित्यं चरन् न च पुनः श्रमते सुधीरः
सा देवता स्वयमनस्तमिताऽऽत्मभावात्
स्वान्तर्बहिः स्वरितचिद्गतसत्त्वभावात्॥ ३१॥831

That wind here from the face moves with the accent inwardly and does not feel tired, though moving always. That goddess is by self-feeling does not at all set, because of spiritual movement with accent, internally and externally.

त्रयः केशिन ऋतुथा विचक्षते संवत्सरे वपत एक एषाम्॥
विश्वमेको अभिचष्टे शचीभि ध्राजिरेकस्य ददृशे न रूपम्॥ (ऋक्. मं. १/१६४/४४)
आत्मा देवानां भुवनस्य गर्भो यथावशं चरति देव एषः॥
घोषा इदस्य शृण्विरे न रूपं तस्मै वाताय हविषा विधेम॥ (ऋक्. मं. १०/१६८/४)

Three hairy persons in the form of seasons say of these ones sows the year, one speaks of the universe with songs and the form of the third is not seen. (Rg. Man. 1-164)

The soul of the gods is the womb of the universe and this god moves independently. The sounds of this god are heard but the form is not seen. To that wind god we offer the sacrificial offerings. (rg. Man. 10/-)

आत्माऽऽन्तरो दिविषदां भुवनस्य गर्भः
स्वैरश्चरत्युपचितोरुदितः स भर्गात्॥
संश्रूयतेऽस्य तु गतेः स्वर एव सूक्ष्मः
रूपं न दृश्यत इदं मरुते नमस्ते॥३२॥832
इति षड्विंशी कला सम्पूर्णा॥

The internal soul of the gods is the womb of the universe. He having been born from Bharga moves as he likes. The subtle sound of his movements is heard but his form is not seen. Oh! Wind god, a bow to you.

Thus ends the twenty sixth chapter.

प्राण एव सोऽमृतः स्वसंविदा समास्यतां
प्रज्ञयाऽऽत्मनान्वितः स आयुरित्युपास्यताम्॥
इन्द्रबोधितं प्रतर्दनाय तत्सुविद्यतां
सेन्द्रदैवरातगीतचित्सुधानिवेद्यताम्॥२६॥

That breath is immortal. Let it be properly understood by one’s own knowledge. Let it be worshipped as longevity as it is accompanied by wisdom and soul. Let that which has been taught by Indra the well-known to enable the individual to attain salvation to free himself from this existence. Let that nectar of yoga of realization as expounded by Brahmarshi Daivarata be well grasped and assimilated.

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॥अथ सप्तविंशी कला॥
॥प्रज्ञात्मनः प्राणस्य आयुरमृतस्वरूपतत्त्वम्॥

प्राणस्य तस्य हृदयादिह नासिकाभ्यां
श्वासस्य चास्य हृदिरेचकपूरकाभ्याम्॥
स्वान्तः क्रमाभ्यसितकेवलकुम्भकेन
स्वात्मस्थितिः समुदियादसुसंयमेन॥१॥833

The twenty seventh chapter

The principle of longevity and immortality of the breath, the soul of which is wisdom.

Of that breath which comes here from the heart and of that breath which comes out of the nostrils and by exhaling and inhaling and by the constant practice inwardly of suspending breath according to the rule prescribed, the state of self will arise by the control of breath.

वक्त्रान्नसो बहिरिहोच्छ्वसनात् प्रवृत्त्या
पक्षः सितोऽहरपि चायनमुत्तरं स्यात्॥
ववक्त्रान्तरे हृदि पुनः श्वसनान्निवृत्त्या
दक्षायनं ह्यसित पक्ष उदेति रात्रिः॥२॥834

By breathing out from the mouth or the nose actively here there will be the bright fortnight or the day or the uttarayana (January 14th to July 16th); by breathing in passively in the interior of the mouth or the heart the dark fortnight or the night or the dakshinayana (July 16th to January 14th) arises. (Cf. B.G ch VIII V.V. 24 and 25)

प्राणस्य तद्गति पदे प्रति सन्मुहूर्ते
प्रायस्तदेतदखिलं प्रकृतेः प्रक्लृप्तम्॥
कल्पोऽयमन्तरहितोऽखिलकल्पकः स्याद्
अध्यात्ममान्तरतमः सकलेषु सिद्धः॥३॥835

Probably all this ordained by nature at a good moment in respect of the movement of the vital breath. This is the endless procedure which has been prescribed for all. The best inward philosophical inclination is well established in all.

सृष्टिस्तथेयमुपसंहृतिरत्र भाव्या
बाह्या प्रवृत्तिरपि चान्तरिता निवृत्तिः॥
सिद्धे च जन्ममरणेऽखिलजन्तुजीवे
बाह्योऽन्तरीय उदयास्तमये च भाव्ये॥४॥836

In the same manner has to be considered this creation and the conclusion here; also external attachment and internal detachment. When birth and death are well established in the whole world of living beings, the external and internal rising and setting will have to be taken into consideration.

विश्वादिसृष्ट्युदितमाप्रलयं च साकं
जन्तोर्जनेः सततमामरणं समैकम्॥
प्राणात्मयोगत उदेति स हंसलोकं
प्राणन्त्सदा स्वरसतोऽप्यहमाऽऽत्मनाकम्॥५॥837

Everything that is born from the creation of the universe right up to its destruction and from the birth of a living being to its death is the same. By the union of breath and sound arises the world of yogins and breathing always from one's own rasa, one attains his so long as the wind moves in this body, so long there is life (longevity) (Brihadaranyaka Upanishad)

यावदस्मिच्छरीरे वायुस्तावदायुः॥ (बृ.उ.)
तं मामायुरमृतमित्युपास्व॥ (कौ.ब्रा.उ.)

You worship that me if it is immortal life (Kaushitaki Brahman Upanishad)

प्राणः स्वभावगतिभाक् प्रभवेन्महार्घः
स द्वादशाङ्गुलिमितो वहतीह दीर्घः॥
स्वान्तः शनैर्नियमितो मनसा प्रशान्त्या
संवर्धते स्वबलतः स्वचिताऽऽत्मकान्त्या॥६॥838

Breath, by attaining natural movement, is likely to become very valuable. It flows here along with a measurement of twelve inches. Being slowly controlled internally with a tranquility of the mind it grows by self-lustre, and its own strength and spirit.

प्राणो गतेर्नियमनादभिवर्धतेऽयं
पूर्णायुषा वितनुते प्रकृतेः सुकायम्॥
प्राणं तमायुरमृतं समुपास्व सत्यं
पूर्णामृतत्वमुपपद्य रमस्व नित्यम्॥७॥839

This breath grows by the control of its movement and stretches the natural body to the full length of a human life. Therefore worship always that breath, which is immortal longevity and enjoy permanently after obtaining the full immortality.

प्राणस्य चिद्गतिमुखेन तदायुरिष्टं
न्यूनाधिके क्षयविवृद्धिगुणादिशिष्टम्॥
नो केवलेन गतकालगतिक्रमेण
रात्रन्दिनैः परिमितेन च वत्सरेण॥८॥840

Through the spiritual movement of the breath the desired longevity is measured more or less by qualities of loss and gain, not merely by the efflux of time gradually but also by days and nights and years, it is computed.

न्यूने व्यये सुनियतेऽसुगतेः प्रमाणे
प्राणस्य चिद्बलविवृद्धिरिहायुषः स्यात्॥
प्रश्वासतोऽसुगतिवृद्धिमुखेन भूयः
प्राणायुषोः क्षयमुपैति हि तेन मर्त्यः॥९॥841

When th measurement of the movement of the breath is exactly controlled in loss or deficiency, the increase in longevity will occur. Again through the increase or gain in the movement of the breath, the man will attain a decrease in longevity.

व्यर्थे श्रमेऽप्यधिकभाषणतः सुषुप्तौ
स्त्रीसङ्गमेऽप्यसुगतेरधिकः क्षयः स्यात्॥
आरोग्यमायुरमृतं च बलं यदीच्छेत्
प्राणस्य तामतिगतिं क्रमशो नियच्छेत्॥१०॥842

A great loss will occur in movement of breath in futile endeavors, by talking too much, in deep sleep and in association with women. If an individual desires health, longevity and immortality and strength he has to gradually keep control the extra or excess movements of the breath.

श्रमादन्यत्र परिवर्तमानः तिष्ठन् आसीनो यदि वा स्वपन्नपि अहोरात्राभ्यां पुरुषः
समेन कतिकृत्वः प्राणिति चापचाणिति॥
शतं शतनि पुरुषः समेन अष्टौ शता यन्मितं तद्वदन्ति॥
अहोरात्राभ्यां पुरुषः समेन तावत्कृत्वः प्राणिति चापचाणिति॥

Turning round elsewhere by exhaustion or strain, standing, sitting or sleeping, how many times does a man breathe by day and night equally. (Satapatha Brahman)

आदौ शतेन च शताङ्कगुणादुपाप्तं
पश्चात्तथाऽष्टशतकैरपि तत्सुयुक्तम्॥
योगान्मितंदशसहस्रशताष्टकाप्तं
तावन्मितादहनि चासुगतेः पदात्तम्॥११॥843

First, the number is obtained by multiplying hundred by hundred and then adding on eight hundred to the product. Thus during the day the movement of the breath by yoga is obtained as equal to the ten thousand eight hundred.

द्वाभ्यां समेन दिनरात्रिसमन्विताभ्यां
ताभ्यां गुणेन समुदीर्णमुपोत्तराभ्याम्॥
बाह्यान्तरादसुगतिप्रमितात् समार्धं
स्यादेकविंशतिसहस्रक- षट्शतोर्ध्वम्॥१२॥844

By those two together including that by day and night and from the measurement of the external and internal movement of the breath, there will be thus twenty one thousand six hundred movements in a day.

प्राणः श्रमाद्रहितनित्यगतेः स्वभावात्
प्रायः प्रशान्तकलयाऽऽत्मचितानुयोगात्॥
तावन्मिताङ्कगतितः प्रचरेदसूर्यः
यावानसौ दिविनिजेन गतेन सूर्यः॥१३॥845

Probably, the breath, by the nature of its perpetual movement free from exhaustion will be peaceful in accordance with its self-yoga. That will move in so many times as this sun god moves in the sky by his own movement.

सूर्यो महान् दिवि चिताऽभ्युदितो महस्वान्
त्स्वेन्द्रेण विद्युदुदितासुरसैः सरस्वान्॥
सौम्येन हार्दिकरसेन युतो मनस्वान्
त्सोऽह्श्चितेरतति हंसगतेरहस्वान्॥१४॥846

The great lustrous sun god rises in the sky by the supreme spirit; and the lightning full of the rasa of breath rises with Indra. Together with hearty and peace rasa the Lord of the day moves with the gait of a swan or yogi.

प्राणः समस्तहृदये च दिवीह सूर्यः
रौद्रः स वैद्युतचिताऽभ्युदितः स ऐन्द्रः॥
सोमो मनोऽधिपतिरर्हति तस्य सख्ये
सत्त्वात्मना भवति हृत्सदने प्रमुख्ये॥१५॥847

The breath in hearts of all beings is here the sun god in heaven and he is from rudra and he who rises with the spirit of lightning is from Indra. The supreme Lord of the mind is moon. He is fit to be in his friendship and resides in the main residence of the heart with a soul full of vitality or power.

तस्मात् समाहितदृशाऽनिशमप्रमादात्
स्वस्माद्धृदो हतनिशा निजसम्प्रबोधात्॥
स्वान्तर्विलीनकरणो हृदि सम्प्रसादात्
स्वासीत निश्चलदृशाऽनिमिषन्त्स्वभावात्॥१६॥848

Therefore, an individual, with a concentrated vision always should sit with an unwinking gaze by nature, after fully controlling his sense in his heart by being alert and by slaying or dispelling darkness of the night by his own wakefulness.

सञ्जागृवांसमखिलान्तरसाक्षिसत्त्वं
सञ्ज्ञानतोऽप्यनिमिषन्तमधीन्धमिन्द्रम्॥
सञ्जागृवान् निजसमानसभावरूपं
सम्भावयेदनिमिषन् निजदृक्स्वरूपम्॥१७॥849

An alert individual without winking will, by his good knowledge, be able to think or worship the supreme Lord who is also alert and not winking, who is also the powerful inner witness of all and whose form is equal to his own and is visible to his own vision.

अज्ञो यथा स्वयमुपैति हि संविदर्थं
प्राज्ञं वरेण्यमृतदं परमं समर्थम्॥
सुज्ञस्तथा जगति जागृति संविदर्थं
सुज्ञानजागृतिकृते श्रयते निजार्थम्॥१८॥850

Just as an ignorant person approaches a wise man who is the best, very capable and the giver of truth, for the sake of knowledge, so a wise man being alert takes shelter under his own interpretation in this world in order to understand the true knowledge.

सद्भावनंसुकरणं भुवि सर्वयोगे
स्वज्ञानमेव शरणं हृदि बुद्धियोगे॥
सज्ञानभावनकृतिप्रकृतिप्रयोगे
स्याज्जागृतेरनुसृतिः परमात्मयोगे॥१९॥851

In the practice of all yoga in this world, good thoughts can be easily performed; and in the yoga of intellect in the heart, one's own knowledge is shelter. In the yoga of supreme Brahman the following of the wakefulness is important in the natural practice of meditation with the knowledge.

ज्ञानाद् धियां जगति जागृतिरप्रमादः
नित्यानिमेषपरताऽऽत्मनि सम्प्रसादः॥
सत्यात्मवस्तुनि परे परमा प्रतिष्ठा
श्रद्धा चिदात्मनि रतिः परशान्तिनिष्ठा॥२०॥852

In this world, the alertness of the intellects is freer from mistakes, than knowledge. There is feeling of great relief in the soul by subjecting to one's self to a perpetual process of non-winking. There is then a firm establishment in the real Supreme Being, faith in the supreme spirit and enjoyment in the highest type of tranquility.

हिंसाऽनृतादिदुरितप्रकृतेर्निवृत्तिः
द्वन्द्वानुबद्धविषये समभाववृत्तिः॥
सर्वस्वभूतजनतासमतात्मभावः
मर्त्येष्वयं प्रणिहितात्मसु दिव्यभावः॥२१॥853

Being averse to causing harm, speaking falsehood, and such other sinful qualities, having an impartial outlook on matters connected with dualism and considering all living beings and men on the same footing as oneself – this is the most admirable quality of men who have mastered their souls.

अज्ञानमस्मरणमात्मनि सप्रमादः
विज्ञानतोऽधिकमहङ्कृतिरात्मवादः॥
निद्रा भयं व्यसनवृत्तिरसत्प्रवृत्तिः
लोभादशान्तिरनृतप्रभृतेरतृप्तिः॥२२॥854

Ignorance, forgetfulness, self-error, feeling of great knowledge, arrogance, self-argument, sleep, fear, worry, dishonesty, absence of peace due to avidity, falsehood and discontent.

हिंसादिपातकसुदुष्कृतिदुष्टदृष्टिः
भोगे धनादिसुखभक्तिरदूरदृष्टिः॥
मोहान्मदान्धपरता विषयोपभुक्तिः
नानाविधाऽधममतिर्भुवि दैत्यवृत्तिः॥२३॥855

Performance of sinful deeds like hurting others, wicked vision for evil deeds, indulgence in sensual pleasures and wealth, narrow vision, blindness due to infatuation arising out of illusion, enjoyment of material pleasures. This is the nature of demands in this world which constitutes a low mind in various forms.

अज्ञानमोहजडताप्रभृतेर्निर्वृत्यै
सज्ञानभावनकृते प्रकृतेः प्रशान्त्यै॥
अध्यात्मसत्त्वपरिपूर्णरसानुभूत्यै
धीयोग एव शरणं भुवि दिव्यभूत्यै॥२४॥856

In this world the yoga of intellect alone is the shelter to enable people to cast off ignorance illusion, lethargy and all such for the pacification of natural instincts to the moulding of the good thoughts, for the experience of the rasa full of spiritual vitality and for the realization of heavenly glory.

सर्वेन्द्रियेष्टविषयाच्च धियां निवृत्त्या
प्राणात्मचित्तिपरता प्रतिसन्नियुक्त्या॥
प्राणोऽन्तरात्मनि तु निर्विषयस्वभावात्
प्राप्नोति नैव कलुषं विषयाभियोगात्॥२५॥857

By being free intellectually from the pleasant effects of all senses and by contemplating on the spiritual sides of self and breath, the life or vital air, does not at all attain contamination from sensual associations as in the inwards self, there is the nature or quality of being free from such contacts.

॥श्रद्धात्मनो योगः॥
श्रद्धात्मनोः सुमनसोः सहयोग इष्टः
सर्वार्थसिद्धिकृतये श्रुतितोऽनुदिष्टः॥
भक्त्यै स्वशक्तिपरशान्तिरसोपभुक्त्यै
साक्षात्कृतेः परमयोगकृते विमुक्त्यै॥२६॥858

The yoga of faith and self

The yoga of faith and self with a good is desirable and has been sanctioned by the Vedas for attaining success in all matters. This is also helpful for attaining devotion, enjoyment of the supreme bliss and one's own capability and ultimate liberation through realization by the best type of yoga.

यं स्मा पृच्छन्ति कुह सेति घोर-
मुतेमाहुर्नैषो अस्तीत्येनम्॥
सो अर्यः पुष्टीर्विज इवामिनाति
श्रदस्मै धत्त स जनास इन्द्रः॥ (ऋ. मं. २/१२/५)

He is that excellent masters, whom, in this world, people ask whether he exists or not or if he exists where he is etc. and who controls all people and in whom they believe – he is indeed that Indra. (Rg. Man. 2/92/5)

पृच्छन्ति यं च पुरुषं परमं प्रपञ्चे
नास्तीति सोऽस्ति च कुतश्चिदितीह पृच्छा॥
सोऽर्यः प्रभुर्नियमयत्यखिलाः प्रजास्ताः
श्रद्धत्त तद्भगवतेऽत्र जनाः स इन्द्रः॥२७॥859

He is that supreme being in this universe, whom people ask whether is or not or if he is where he is etc. and who is the most respectable person – called Indra who controls all and in whom people have the greatest faith.

श्रद्धा सती भगवती पुरुषस्य पत्नी
श्रद्धेयवस्तु भुविसत्यमिहापयन्ती॥
साऽऽकूतिसत्त्वपरया च हृदय्ययाऽऽप्या
सत्संविदाऽऽत्मपरया दृढनिष्ठयाऽऽस्या॥२८॥860

The faith, chaste and respectable is the wife of that Supreme Being – helps, in this world, to attain the real and deliverable thing. That can be obtained by a heart full of curiosity, by self-knowledge and by a firm discipline.

श्रद्धां देवा यजमाना वायुगोपा उपासते॥
श्रद्धां हृदय्य१ ़ ँयाऽऽकूत्या श्रद्धया विन्दते वसु॥ (ऋक्. मं. १०/१५/१/४)
श्रद्धया सत्यमाप्यते॥ (शुक्लयजुः सं.)

Sacrificing gods protected by wind worship faith, with a heart of curiosity and by faith they got wealth. (Rg. Man. 10/151/4)

Truth is attained by faith. (Sukla Yajus Samhita)

श्रद्धां समेऽत्र पुरुषा दिवि सर्वदेवाः
प्राणप्रियां सुनिरताः समुपासते ते॥
सच्छ्रद्धयैव सकलं समवाप्यतेऽन्तः
ब्रह्मैव सत्यममृतं समभूतिपूर्णम्॥२९॥861

All men here and all gods in heaven worship faith the beloved of breath, with deep devotion. Everything is well attained only by a good faith. The supreme Brahman alone is real immortal and full of even glory.

श्रद्धाऽऽत्मनः प्रियतमाऽखिलयज्ञपत्नी
यज्ञात्मिकाऽऽत्मनिचिताऽऽत्मसमानशक्तिः॥
पत्नीव सर्वकरणेऽर्हति पूर्वहूतिं
प्रत्नां प्रमानुकरणां मिथुनैकवृत्तिम्॥३०॥862

Faith is the best beloved of self, and the wife of all sacrifices, the soul of sacrifices, collected in self, it has a capacity equal to that of self, it deserves in all deeds first preference (like the wife) which is very ancient, appropriate and conjugal.

सच्छ्रद्धयैव पुरुषैः सकलोऽपि यज्ञः
प्रारभ्यते सकलधीन्द्रिययोगसंज्ञः॥
श्रद्धामयः स पुरुषः समतासमृद्धः
सच्छ्रद्ध एव भवतीह समार्थसिद्धः॥३१॥863

All sacrifices, with the symbol of yoga of the sense of intellects, is commenced by men with faith only. That man who is full of faith and equality will be able to attain all success here.

सा श्रेयसे प्रभवतीह सतां शरण्या
निःश्रेयसाय विदुषां भवती वरेण्या॥
श्रद्धैव संविदुदये परमा विभूत्यै
साक्षात्कृतेः परमयोगसुधाऽनुभूत्यै॥३२॥864
॥इति सप्तविंशी कला सम्पूर्णा॥

That supreme faith alone which is the guardian of the good will help scholars to attain immortality and is the best in the rising of knowledge and best kind of prosperity and in the experience of the nectar of the best yoga of the realization.

Thus ends the twenty seventh chapter.

प्राणचिद्गतेरहर्निशं सदा निरीक्षणं
त्रिंशदिष्टधामसु क्रमेण तत्प्रतिक्षणम्॥
एकविंशतेः सहस्रतश्च षट्शताधिकं
साकमेव दैवरातयोगसत्सुधाधिकम्॥२७॥

Seeing always day and night the spiritual movement of breath in thirty desired spots gradually every second, along with 21600 beats is more than the good nectar of the yoga of realization as propounded by Brahmarshi Shri Daivarata.

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## ॥अथ अष्टविंशी कला॥

॥मुख्यप्राणस्य वैदिकं वास्तवं रहस्यम्॥

प्रज्ञात्मकं हिततमं पुरुषं तमिन्द्रं
प्राणं प्रधानमखिलान्तरमेनमैन्द्रम्॥
प्रज्ञानतः परमचेतनसत्त्वसान्द्रं
प्राज्ञं प्रमातृकमियात् सकलेन्द्रियेन्द्रम्॥१॥865

<u>The twenty eighth chapter</u>

<u>The vedic and real secret of the vital breath</u>

An individual should reach through wisdom that Indra who is the soul of the wisdom, who is the most beneficial Purusha and that vital breath which comes out of Indra and which is in the interior of all, which is dense with the strength of the supreme spirit and which is the Lord of all senses and which the measuring standard..प्राणं स्वसत्त्वमनसेन्दुकलासुधार्द्रं

प्रज्ञाप्रमुख्यचितिवाक्स्वरतेजसोर्ध्वम्॥
प्राज्ञं प्रचेतनदमिन्द्रमहोरसार्णं
प्रत्यञ्चमान्तरतमं समुपास्व सत्यम्॥२॥866

Worship well that breath which is wet with the nectar of moon’s lustre with a mind full of its own vitality, which is moving upwards by the radiance of speech and accent in which wisdom predominates, which is full of knowledge, life giving activity and the rasa of the glory of the Indra, and is real and spiritually turned inwards.

ज्ञानप्रधानमहसाऽग्निसवाक्स्वरार्णः
भावप्रधानमनसेन्दुरसप्रपूर्णः॥
कर्मप्रधानसहसा रविरश्मिकीर्णः
प्राणो धियाऽन्तरहमेन्द्रचिदभ्युदीर्णः॥३॥867

The breath is described as consisting of speech and accent with fire in which the glory of knowledge is predominant, as full of lunar rasa, in which the mind full of thought, is predominant, as full of solar rays with action predominant and as with intellect which inwardly turned towards the thought of Indra, spiritually.

एकैकशोऽत्र विषया नियताः पृथक् ते
सर्वेन्द्रियेषु च सदैवतसत्त्वकास्ते॥
प्राणोऽखिलेन्द्रियशरीरविधारणार्थः
स प्राणनैकविषयोऽखिलभृत् समार्थः॥४॥868

Here all topics are separately dealt with one by one and they are all in all senses with the power of deities and breath will sustain all the senses and the body and is mainly responsible for life and bears all equally well.

आदित्यवत् स्थितिगतिप्रकृतेर्विधृत्या
बाह्यान्तरीयमखिलं मतिचित्सुवृत्त्या॥
प्राणोऽत्र निर्वहति चेतनसत्क्रियाप्तं
ब्रह्माण्डमात्मनि बिभर्ति शरीरपिण्डम्॥५॥869

The breath carries on here all external and internal existence and natural movements by an unusual inherent capacity with a proper course like the sun and the bears within itself the entire universe in the form of this human body.

सूर्यो ह्यचेतन सचेतनसत्त्वकानाम्
आत्मा समस्तजगतां विततः प्रजानाम्॥
प्राणः स बाह्य उदितः स्वचिताऽनुगृण्हन्
प्राणं स्वचाक्षुषमिमं ह्युदयत्यजस्रम्॥६॥870

The sun is indeed the soul of all worlds animate and inanimate and is said to be the external breath of all people and always gives birth to life from his own eye, blessing them with his spiritual glory.

सूर्यः स्वयं जगति कालविभाजकः सन्
संवत्सरात्मक उदेति पतिः प्रजानाम्॥
तन्मासपक्षदिवसर्त्वयनाङ्गयोगात्
सोऽहर्निशं चलति चालयतीह विश्वम्॥७॥871

The sun being himself the divider of the time, rises as the Lord of the people, full of years which consists of months, fortnights, days, seasons and ayanas etc. In this manner he moves daily and make the entire universe move.

सद्वादशाकृतिकपञ्चपदोपवीतः
सिद्धः कलाकमयषष्टिनिमेषनीतः॥
स्यात् षट्शतोत्तरयुतास्त्रिसहस्रसाङ्ख्यः
प्राणो हृदीह गमनागमनात् स मुख्यः॥८॥872

The breath in the heart here is the chief one, being surrounded by five feet in the form of figure of twelve sides and being bought to a state of success by 60 minutes with seconds which will total to 3600 by exhaling and inhaling.

तत्पञ्चपादगुणपञ्चनिमेषकैः स्यात्
तत्त्वेन विंशतिक-सप्तशताङ्कसत्त्वात्॥
साहर्निशात्मकलयाऽभ्युदितः समासात्
संवत्सरो भवति भूमगुणात् समस्तात्॥९॥873

In fact, 720 multiplied by twelve into five minutes will be duration of day. The year will be computed in taking all these and the day and the night together totally.

प्राणान्निमेषयुगलाच्छ्वसनं प्रक्लृप्तं
स्यात् तावतैव बहिरुच्छ्वसनं चिताऽऽप्तम्॥
तत्पञ्चपादभृति सार्धनिमेषयुग्मे
प्राणान्तरे श्वसनमुच्छ्वसनं च युक्ते॥१०॥874

The internal breath is measured by two winks of the vital air; similarly the external is also measured. That twelve multiplied by two and a half winks with inhaling and exhaling will be obtained in between.

प्राणस्य सूर्यसमसत्वगतागताभ्यां
प्रश्वासतः श्वसनतश्च समान्विताभ्याम्॥
संवत्सरात्मदिनतः श्वसनं कलोके
षष्ट्युत्तरं त्रिशतमान्तरमप्यनीके॥११॥875

Three hundred and sixty days will be in a year by the exhaling and inhaling of the vital air which will be equal to the movements of the sun.

मासाङ्कसंहितदिनैः समनुक्रमेण
त्रिंशत्पदैश्च निजधामभिराक्रमेण॥
प्राणोऽनिशं चरति षट्शतकाधिकेष्टं
स्यादेकविंशतिसहस्रकसङ्ख्ययेष्टम्॥१२॥876

The vital air always moves gradually through all the thirty days of the month at the rate of twenty one thousand six hundred full rounds (this will be 86400 seconds at the rate of four winks per second) per day.

प्राणस्य तूच्छ्वसनमत्र चतुर्निमेषैः
तद्विंशतेरधिकसप्तशतं मुहूर्ते॥
अस्तोदयेष्टनियतेन दिनेन साकं
संवत्सरात्मकमिदं सवितुस्तदेकम्॥१३॥877

Thus the single breath of a vital air is constituted by four winks and in a muhurta there are 720 such. With a day consisting of sunrise and sunset, this will be the single round of the sun throughout the year.

तत्कालधामनिकलाः प्रथिता मुहूर्ते
साष्टाधिकैरुपहितैर्दशकैश्चतुर्भिः॥
प्राणस्य तु श्वसनमुच्छ्वसनं च क्लृप्तं
तद्विंशतिप्रमुखसप्तशतानि च स्युः॥१४॥878

In a single muhurta there are forty eight kalas. The exhaling and the inhaling of the vital air is 720 in it.

पक्षात्मिका इह कलाः पुनरष्टचत्वा-
रिंशन्मिताः सह मताः प्रतिसन्मुहूर्ते॥
श्वासास्तु पञ्चदशकैककलात्मकाले
तेऽप्यत्र पक्षनियते दिवसान्तराले॥१५॥879

Thus there are 48 kalas of 15 breaths each in every muhurta. The breaths in a day are also the same during the period of 15 kalas.

संवत्सरेऽन्तरुदिता दिनरात्रिमात्राः
प्राणे गताः प्रतिमुहूर्तकलाधिमात्राः॥
तत्प्राणिनां भुवि च हायनमाप्तमेकं
सूर्ये प्रदक्षिणपदं तु दिनं तदेकम्॥१६॥880

In a year, day and night arise; the kalas in every muhurta pass in the vital air. Therefore one year is obtained for living beings in the earth round in the sun constitutes a day.

त्रिंशन्मुहूर्तपरिधैकदिने समस्ताः
तावत्य एव हि समाः श्वसनैः समाप्ताः॥
उच्छ्वासतः समुदितं द्विगुणं समस्तं
तत् षष्टिहायनमिहैकदिने समाप्तम्॥१७॥881

Thus all the years are full of these breaths in which every day consists of thirty muhurtas. Taking the exhaling and inhaling into consideration there are in a day sixty muhurtas, which is obtained by doubling the former.

कालक्रमादहनि सूर्यगताः कलाकाः
ते द्वादशैव खलु हायनगास्तु मासाः॥
रात्रावपीन्दुकलया दिवि तत्समानाः
पक्षाश्च तद्विगुणिता उभयोः समानात्॥१८॥882

Gradually in course of time, there are in a day kalas of the sun and twelve months in year. In the night there are equal number of moon kalas. The fortnights are three in number.

रात्रन्दिनप्रगतितो द्विगुणोऽष्टचत्वा-
रिंशच्च पक्षगतरात्रिदिनानि च स्युः॥
संवत्सरेण समसत्त्वमये मुहूर्ते
तावत्समाङ्कनियताश्च कला भवेयुः॥१९॥883

By the movement of the day and night, there will be in a fortnight twice forty eight. In a muhurta by a year there will be an equal number of kalas.

षष्ठ्युत्तराप्तशतकत्रयवासरैस्तैः
भूमेः प्रदक्षिणपदानि तु हायने स्युः॥
त्रिंशद्गुणैः परिमितैश्च गतागताभ्यां
प्राणस्य षष्टिगुणितं सवितुस्तदेकम्॥२०॥884

By three hundred and sixty days, there is one full round of the earth in a year. By thirty times the to and fro motion of the vital air and multiplied by sixty will be one of the suns.

संवत्सरैकपरिघान्तरदिव्यसत्त्वं
साहर्निशं सुविततं च कलादि रूपम्॥
भूमेस्तथा तनुभृतां प्रकृतिप्रकृष्टं
प्राणस्य देवसवितुश्च गतिप्रभेष्टम्॥२१॥885

Thus the year with day and night is the only yard stick which is used in measuring the vitality of celestial things, which is fairly wide. In the same manner the movements of the earth, of the vital air of the living beings and of the sun god also could be measured.

अध्यात्मके स्वनिलये हृदि सूर्यचन्द्रौ
प्राणेऽन्तरात्मविधृते चितिसत्त्वसान्द्रौ॥
ज्योतीरसात्मकलयाऽभ्यततो वितन्द्रौ
जायापती इव सहार्दिकदिव्यकेन्द्रौ॥२२॥886

The sun and the moon, full of vitality, and always alert will rest with mutual harmony in the harmony which is the scent of self and in the vitality air sustained by conscience like a couple seated cordially in a celestial center.

प्राक् प्रत्यगञ्चितदिशा च नसा चरन्तौ
प्राणात्मकौ परचिता सहसा स्वरन्तौ॥
नासत्यसद्रसमहोमयसोमसूर्यौ
नामानुरूपगुणकाविह नामसव्यौ॥२३॥887

Moving from the east to west and through the nose full of life and suddenly sounding by the best mental state, the moon and the sun with a resplendence similar to that of the celestial twins are like the left and right multipliers appropriate to their names.

नाऽड्येडयाऽऽत्मनि तु पिङ्गलयाऽन्वितौ तौ
प्राणैकसत्त्वकलया च चिदात्मसत्त्वौ॥
रात्रन्दिनं प्रचरतोऽन्तरबाह्यवृत्त्या
त्रिंशन्मुहूर्तपदशः क्रमशः प्रकृत्या॥२४॥888

They are followed by the Ida Nadi and the Pingala in themselves and full of the vitality of the mind and the self as they are by the luster of vital life. They move internally and externally night and day by nature gradually in strides of thirty muhurtas.

अत्रैककेऽपि च मुहूर्तपदे स्वभावैः
श्वासाश्च विंशतिकसप्तशतानि च स्युः॥
अष्टोत्तरा अपि चतुर्दशकाः कलाकाः
साशीतिदिक्छतसहस्रयुगं निमेषाः॥२५॥889

On every muhurta there are naturally seven hundred and twenty breathings and also forty kalas and 2880 winks.

सोमार्कयोरपि च मध्यपदा सुषुम्णा
गुप्ता तु सन्धिपरमा सुखदा वरिम्णा॥
सन्दृङ्मयी परचिदग्निसुसंविदात्मा
भ्रूमध्यगा विजयतेऽसुकला चिदात्मा॥२६॥890

The sushumna nadi which is in between the sun and the moon is well protected and the excellent giver of happiness. It flourishes in the centre of the eye brows with the life breath and the best knowledge and vision in its soul.

सान्तर्बहिर्विततयोश्च तयोः सुयोगे
सत्साधनान्तरमपि प्रथितं प्रयोगे॥
सत्यात्मनोः सुमनसोः सुमुहूर्तसत्त्वे
सक्तं समस्तसुखवैभवसन्महत्त्वम्॥२७॥891

At the union of those two spreading internally and externally, the experiment of a means of a realization is also well known just as in a vital muhurta, all the greatness of happiness and glory occurs between two people with a good mind and true self.

सूर्यो यदा बहिरहर्दिवितेजसाऽऽस्ते
सोमं तदाऽन्तरुदितं नसि वामनाड्याम्॥
सोमे निशि प्रतिगते तु बहिः प्रशान्ते
सूर्यं नयेदसुगतं नसि दक्षनाड्याम्॥२८॥892

When the sun is externally shining during the day, the moon rises internally in the left nose, when the moon comes out externally in the peaceful night, the sun will be seen in the breath of the right nose.

तस्मिन्त्सदैव हि तयोस्तदखण्डयोगात्
सोमार्कयोश्च बहिरन्तरपि प्रयोगात्॥
प्राणस्थितेः सदमृतत्वकृते क्षमः स्यात्
प्राज्ञः स कालविजये प्रभवेत् प्रभावात्॥२९॥893

By the unbroken union of those two namely moon and the sun and by heir external and internal movement in it. A wise man will be able to organize the vital airs for a good turn of immortality and by its influence will be able to conquer time.

शीर्षण्ययोः सुमनसोः प्रगतिक्रमात्स्या
शीतोष्णयोः समरसो रसतेजसोः स्यात्॥
योगेन सत्प्रकृतिता समता समासात्
यज्ञेन सिध्यति धियां विरतिः समस्तात्॥३०॥894

By the union of cold and heat, of water and fire, a state of harmony will arise by obtaining gradually the progress of excellent mind. By the sacrifice of all this a state of rest for all intellects is achieved so that there is good nature and equality all over.

प्राणस्य तत्प्रतिगतेः सुनिरीक्षणेन
प्रत्यश्चि संयमनमन्तरनुक्षणेन॥
सन्धानतः प्रणिहितेन समेक्षणेन
सन्ध्यानतो हृदि रमेत विमोक्षणेन॥३१॥895

By a proper observation of the vital air and its movement, there will be internal self-control in every second. By an even vision arising out of yoga, an individual is likely to experience delight at heart by a proper well planned meditation.

नान्यत्र सक्तमनसाऽऽत्मनि चाप्रमादात्
प्रज्ञानतः सततजागृतितः स्वबोधात्॥
श्वासं स्वमेकमपि तत्र न विस्मरेत् सः
जानञ्छ्वसन्नसुमुपासनयाऽनुतिष्ठेत्॥३२॥896
॥इति अष्टविंशी कला सम्पूर्णा॥

With a mind which it concentrated nowhere else than in the self, with an alertness, with great knowledge, with faultlessness, with self-knowledge he should not forget there even one breath and practice by worship, knowing and breathing the vital air.

Thus ends the twenty eighth chapter.

सूर्ययोगतः सदाऽत्र कालचक्रसत्क्रमात्
प्राणचिद्गतिक्रमे भवेच्चिदात्मनोऽश्रमात्॥
प्राणसंयमाद् बलात्तदायुरेव वर्धते
प्राणिनां हि दैवरातयोगसत्सुधाऽर्प्यते॥२८॥

By the association with sun god and always by the proper movement of wheel of time, there will be union of conscience and the self in the movement of the vital air, without any difficulty. By a compulsory control of breath, the life increases. The good nectar of yoga, composed by shri Daivarata is offered to people.

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# ॥अथ एकोनविंशी कला॥

## ॥सप्तधीन्द्रिययोगः॥

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह॥
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम्॥

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्॥
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ॥ (कठो.)

The twenty ninth chapter

The yoga of the seven intellectual senses

When the five senses with the mind are firm and the intellect does not move, that they say is the excellent state.

This they call yoga which is the firm keeping down of the senses. The individual will be alert at that time. For yoga has both progress and retrogress. (Katho. 6-11)

योगेऽन्तरे धीन्द्रियसप्तकात्तं साहित्यमेषां प्रतिसाधनेष्टम्॥
नित्यं स्वकर्मण्यनुवर्तमानः समभ्यसेद् योगमिमं समानम्॥१॥897

The combination of the seven intellectual senses is the cherished means of their yoga. An individual can practice this yoga always even while performing his daily duties.

ज्ञानेन्द्रियं स्वात्मनि पञ्चवृत्तिकं बाह्यैश्च शब्दप्रमुखैः सवृत्तिकम्॥
ते पञ्चभूतप्रमुखाः समेगुणाः व्योमादिभूतानि गुणान्वितानि च॥२॥898

The sense of knowledge has five duties in one's own self along with the sound and other external entities. All those qualities are those of the five elements and the five elements themselves viz. the sky, earth, wind, water, fire are full of those qualities.

इच्छात्मकं भावगुणं मनः स्यात् ज्ञानप्रधानाऽऽत्मनि बुद्धिरिष्टा॥
श्रोत्रं तथा त्वङ्नयनं च जिह्वा घ्राणं मनोबुद्धिरितीह सप्त॥३॥899

The mind is full of Iccha shakti with the quality of thinking; the intellect in the sense is predominantly full of jnana shakti. Similarly the ear, the skin, the eye, the tongue, the nose and mind and the intellect are the seven senses.

अर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपम्॥
तस्यासत ऋषयः सप्ततीरे वागष्टमी ब्रह्मणा संविदाना॥ (बृ.उ.)
प्राणा वा ऋषयः प्राणानेवैतदाह॥
वागष्टमी ब्रह्मणा संविदानेति वाग्धि अष्टमी ब्रह्मणासंवित्ते॥

The opening of the vessel downwards and its bottom is upwards. In it is kept the fame in Omni form. On its bank sat the seven sages and eighth was speech with the knowledge of Brahman. (Br. Up.)

The sages are the life. They say this as life.

The eighth is speech with Brahman – means it reveals the knowledge of Brahman.

प्राणास्त एवात्मनि सप्त सिद्धा योगे च यज्ञे हृदि ऋत्विजः स्युः॥
सप्तर्षयस्ते गतिदर्शनेष्टाः समस्तदेहेन्द्रियधारणार्थाः॥४॥900

Those are the seven successful vital airs which are like the officiating priests in yoga or yaga. They are the seven sages who guide in movement and philosophy and are responsible for supporting all the senses in the body.

एकत्र सर्वेन्द्रियवृत्तियोगात् प्रत्यञ्चि सन्धारणया प्रयोगात्॥
शब्दादिभिस्तैर्विषयैर्वियोगान्निष्ठा भवेत्तत् परमात्मयोगात्॥५॥901

By the concentration of all senses in one place and by an ordinary experiment in the knowledge of the supreme, and by an aversion to objects connected with hearing etc. an individual can establish for himself a communion with the Supreme Being.

श्रोत्रादिसर्वेन्द्रियमूलमाद्यं प्रज्ञानमान्तर्यमनिन्द्रियाप्यम्॥
ज्ञानेषु सर्वेषु तदिन्द्रियेषु भूतेष्वनुस्यूतमनादिसिद्धम्॥६॥902

That supreme being is the very first and the rest of all senses commencing from the ear etc. is the best knowledge is internal and obtainable without the help of senses, is the connecting link in all living beings in knowledge and in the senses of intellect and is said to be without beginning.

॥वागष्टमी ब्रह्मणा संविदाना॥
सप्तेन्द्रियाणामपि मूलभूता सत्यात्मिका वागियमादिमाता॥
प्राणेष्वनुस्यूततया समाना वागष्टमी साऽऽत्मनि संविदाना॥७॥903

<u>The eighth is the speech with knowledge of Brahman</u>

The speech which is the root cause of even the seven senses, which is full of truth is indeed the first mother. It is the eighth revealing herself in the self and being in all and the vital airs is equal.

सप्तेन्द्रियैरात्मनि वाक् सुविद्यते ज्ञानं समं वाङ्मुखतो निवेद्यते॥
संवित्प्रकाशादिह वाक् परात्मिका सा संविदिच्छाकृतिचेतनात्मिका॥८॥904

The speech exists well in the self with the seven senses, the equal knowledge will be informed through the speech. Because it flashes knowledge it is full of Parabrahman and is responsible for the three fold existence of activity namely knowledge, desire and action.

अष्टमीं नानुषजति नेन्मे वाक् सह प्राणैः समानायतना सती अननुषक्ता असदिति॥
(ऐ.आ.)

The speech is the eighth – being equal to the vital airs it does not unit with them.
(aitareya aranyaka )

प्राणैः समानायतना सती वाक् प्रत्यग्विविक्ताऽत्र चिदात्मयुक्ता॥
प्राणैः समस्तैरपि नानुषक्ता सत्यात्मिका साऽत्मनि संविदुक्ता॥९॥905

The speech having an equal position with the vital airs is here inwardly with the supreme spirit. Being not united with all the vital airs, it is said that it is full of truth and is the knowledge in the self.

प्रती॒चीने॒ मा म॒ह्नीष्वाः॑ प॒र्णमि॒वाद॑धुः॥
प्र॒तीचीं जग्रभा॒ वाच॒मश्वं॑ रश॒नया॑ यथा॥ (ऋ.मं. १०/१८/१४)

They hold those internal speeches like a leaf.

They tie the internal speech as if they tie a horse by a belt. (Rg. M. 10-18-14)

वाचोऽत्र तस्याः प्रति संयमेन प्राणादिसर्वेन्द्रियसंयमः स्यात्॥
वाचं प्रतीचीं प्रतिसंगृहीतुं मन्त्रोपदेशः स्थितिमात्मनाऽऽप्तुम्॥१०॥906

By controlling that speech will be the control of all senses commencing from the vital airs, in order to collect the inward speech and to obtain a state in which the individual will be in position to receive initiation of the hymns.

सप्तद्वाराऽवकीर्णां च न वाचममृतां वदेत्॥ (मनुस्मृ.)

One should not speak untruth which is spread out from seven openings. (Manu Smriti)

श्रोत्रादिसप्तेन्द्रियसन्मुखेन बहिश्च्यवन्तीमिह वाङ्मुखेन॥
सर्वेन्द्रियार्थेषु वदेत् सुसत्यां नैवानृतां वाचमिहात्मशून्याम्॥११॥907

The individual should always speak the true work which is coming out through seven senses coming more from the ear, in the transaction connected with all the senses, and never speak a untruth which is bereft of self.

सर्वेन्द्रियार्थेषु समन्वयाप्त्या योगो महांस्तत्र हि सत्यवाचा॥
मौनेन वाग्वृत्तिनिवर्तनेष्टः सत्यात्मयोगो व्यतिरेकदृष्टः॥१२॥908

By a true speech a great yoga will indeed occur by obtaining a harmonious coordination in all the transactions of the senses. The union of truth and self-seen excellently is by the restraint of speech.

बीभत्सूनां सयुजं हंसमाहुरपां दिव्यानां सख्ये चरन्तम्॥
अनुष्टुभमनु चर्चूर्यमाणमिन्द्रं निचिक्युः कवयो मनीषा॥ (ऋक्. मं. १०/१२४/९)

The sun is said to be the friend of fearful, moving in the friendship of heavenly waters. The poets with their intellect found the Indra singing the anustubh. (R M 10-124-9)

तं सत्यमात्मानमिहेन्द्रमीशं प्राणान्तरं मानसराजहंसम्॥
सत्यात्मिकां वाचमनूच्चरन्तं स्वेन्द्रं निचिक्युः कवयो धियाऽन्तः॥१३॥909

Poets, by their internal intellect found Indra pronouncing the true speech that Indra, who is the soul, truth, and Lord who is a royal swan for the mind and who is different from the vital life.

॥अनुष्टुप् वाग्॥ ॥वाग् वा अनुष्टुप्॥ (बृ. उ.)
सा वागनुष्टुप् प्रति संस्तुतेयं प्रत्यञ्चमात्मानमनुस्तुवन्ती॥
वागेव विज्ञानचिदात्मकं तं सत्यं परात्मानमनुब्रवीति॥१४॥910

The anustup speech

That anustup speech which described the inward soul is again worshipped. It is speech alone which describes the truth, which is the supreme Brahman full of philosophical knowledge and mental consciousness.

वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम्॥
इन्द्रात् परि तन्वं ममे॥ (ऋक्. मं. ८/७६/१२)

I bow to that speech which has eight feet, and nine lines, which touches truth and which is above Indra. (R M 8-76-12)

वागष्टपात् प्राणगुणात्परात्मा ब्रह्मात्मिका साऽऽत्मनि चेतमाना॥
इन्द्रात्मनः सा परमा तनूः स्याद् ब्रह्मैव सत्याऽऽत्मसतीह साक्षात्॥१५॥911

The eighth speech which is superior to the vital air, which is the soul of Brahman and which is manifest in the soul and is none other than the supreme Brahman in reality and will be the excellent body of the soul of Indra.

स्वार्थेषु शब्दादिगुणेषु सत्सु श्रोत्रादिकानां नियता प्रवृत्तिः॥
ज्ञानेन तद्वस्तुषु सत्स्वभावात् सर्वेन्द्रियाणामिह साऽन्वयात् स्यात्॥१६॥912

When one’s own ends with the attribution of sound etc. are there, the indulgence or ears etc. is well under control. By the knowledge in those objects from nature, that will be the order in the case of all the senses.

बाह्यार्थदोषाद्यनुदर्शनेन तस्मात्समस्तादसतो निवृत्तिः॥
अज्ञानदोषादिगणैर्वियोगात् स्वज्ञानसाहित्यगुणानुयोगः॥१७॥913

By the sight of external defects there is a withdrawal from that which is non-existing or evil. By the separation of ignorance and other faults, there is an association of one's own knowledge and literature.

अनिष्टदे सत्यपदेऽप्यसत्ये प्राप्ते समक्षे विषमे समस्ते॥
मोहान्न चेच्छेदिह सम्प्रवृत्तिं नो द्वेषदृष्ट्याऽपि ततो निवृत्तिम्॥१८॥914

Even when there is untruth, or untruth gives undesirable things, or when everything is uneven and really troublesome one should not desire good association out of illusion, nor disassociation out of hatred.

ज्ञानेन तत्त्वादुभयोः समानः शिक्षार्थमात्मन्यधृताभिमानः॥
विश्वस्य रक्षादिहितैकदृष्ट्या तिष्ठेदुदासीनतटस्थवृत्त्या॥१९॥915

Being equal in his outlook towards both knowledge and absolute reality and not having any pride in the self for a purpose of training, an individual should stand with a non-detached attitude, with a view to see that the world is benefited.

निरन्तरं जागृतिहृत्समाक्षो ज्ञानेन तत्तद्विषयेषु दक्षः॥
नित्यं निरीक्षेत समैकदृष्ट्या सत्यात्मनः संयमयोगनिष्ठः॥२०॥916

Being always alert at heart and impartial, being efficient by way of knowledge in those respective things and being absorbed in the art of control and yoga the soul of truth, the individual should forever have an impartial outlook.

सर्वेन्द्रियाणामपि मूलभूता प्रज्ञानसत्त्वाऽन्तरितात्वहन्धीः॥
प्रत्यङ्ङ्यहम्प्रत्ययसाक्षिकोऽयं स प्रत्यगात्माऽप्यपरोक्षसिद्धः॥२१॥917

The intellect of aham is at the root of all senses, is full of the vitality of great wisdom and is invisible. The inward self which could be realized in the aparoksha state has the further support of the belief in aham in the inward state.

॥सेयं धीः सप्तशीर्षण्यप्राणसत्त्वा॥
सप्त वै शीषण्याः प्राणाः॥ (तै.आ.)
इमां धियं सप्तशीर्ष्णीं पिता न ऋतप्रजातां बृहतीमविन्दत्॥
तुरीयं स्विज्जनयद्विश्वजन्योऽयास्य उक्थमिन्द्राय शंसन्॥ (ऋक्. मं. १०/६७/१)

This intellect is full of seven best vital airs.

These are seven best vital airs. (tait. Aran.)

The father obtained this intellect which was huge and born out of the cosmic order and which has seven heads. The generator of the universe gave birth to the fourth, uttering the praise to the Indra. (Rg. Mn. 10-60-1)

इमां धियं स्वात्मनि सप्तशीर्षां शीर्षण्यचित्प्राणससप्तकार्षाम्॥
ऋतात्मचित्सत्त्वकहृत्प्रजातां बृहस्पतिस्तां बृहतीमविन्दत्॥२२॥918

Brihaspati obtained this huge intellect in himself which was born out of the heart of that cosmic order which was full of the vitality of the supreme spirit, which has seven heads and which is together with the seven saintly and excellent vital airs.

बृहस्पतेर्बृहतीं वाचमावत्॥ (ऋ.मं. १०/१३०/४)
छन्दस्वती वाग् बृहती विशिष्टा छन्दःस्वरा प्राणबृहस्पतीष्टा॥
सैवान्तरात्मान्तरिताऽष्टमीष्टा ब्रह्मात्मना चेतनसंविदीष्टा॥२३॥919

He protects the huge speech of Brihaspati (Rg. Man. 10/130/4). That big speech was metrical, special and with accents, and dear to Brihaspati. She is merged in the inners self, is the eighth and is the soul of Brahman and philosophical knowledge.

प्राणेषु सा सप्तसुधीः प्रविष्टा प्रत्यञ्चिसर्वेन्द्रियचित्प्रदिष्टा॥
प्राज्ञात्मवाक् संविदुपावशिष्टा प्राची प्रतीची परमोपदिष्टा॥२४॥920

That intellect has entered all the seven vital airs and is shown inwardly in the spirit of all the senses. The speech of the wise with the knowledge is well instructed inwardly and outwardly.

प्राणैः समानायतना सुषक्ता प्रत्यञ्चि सा धीरिह न प्रसक्ता॥
प्रतीयतेऽन्तर्हृदि साऽत्मसक्ता प्रत्यायते वाक् परमाऽऽत्मनाऽऽप्ता॥२५॥921

That intellect of ours which is on par with the vital airs is well merged inwardly. The excellent speech merged in the soul and obtained by its flashes in the interior of the heart.

तुरीयं स्विज्जनयद् विश्वजन्योऽयास्य उक्थमिन्द्राय शंसन्॥
योऽयास्य एवाङ्गिरसः समुख्यः प्राणश्चिदात्मावगतिप्रमुख्यः॥
सर्वाङ्गचित्साररसेन्द्रमुख्यः सेन्द्राग्निचिद्वाग्रसहृद्यसख्यः॥२६॥922

The generator of all, gave birth to the fourth uttering the praise of Indra.

That vital air which is very important in the movement of the spiritual soul, is of primary importance as it is the essence of all. It is also the foremost of the essence of all limbs and consciousness and the beautiful blending of the essence of Indra. Agni and Vak (spiritual speech)

सोऽयास्य आत्माऽयमृषिर्मनस्वान् सन्मन्त्रदृक् स्वात्मचिता महस्वान्॥
ब्रह्मात्मसाक्षात्कृतियोगविद्वान् ब्रह्मर्षिरास्तेऽत्र महांस्तपस्वान्॥२७॥923

Therefore he is the self-willed sage who is its soul, who is the good seer of hymns and who is great by his own consciousness. He knows the yoga of realization of the supreme Brahman and exists as Brahmarshi and a great performance of penance.

सेन्द्रात्मने स्तोत्रमृचा सुशंसन् स विश्वजन्यो जनतान्तरः सन्॥
ब्रह्मात्मकं पूर्णपदं तुरीयं प्रकाशयामास निजान्तरीयम्॥२८॥924

He, praising by a hymn, him whose soul is Indra and being the generator of all, has shown the fourth spiritual stage which is within him and the soul of which is Brahman.

प्राणं तमेवाङ्गिरसं प्रमुख्यं प्रत्यञ्चि सर्वेन्द्रियरस्यमुख्यम्॥
प्राज्ञाः समेऽन्तः समुपासमाना मृत्योर्विमोकादमृताः समानाः॥२९॥925

All wise men meditating inwardly on him who is the vital air, who is foremost in the inward quest and who is the essence of all senses, conquer death and become immortal.

एकादश प्राणाः रुद्रात्मचित्त्युदीर्णाः॥
दशे मे पुरुषे प्राणाः आत्मैकादशः॥ (तै.आ.)
ये देवासो दिव्येकादशस्थ पृथिव्या मध्येकादश स्थ॥
अप्सुक्षितौ मह्निनैकादशस्थ ते देवासो यज्ञमिमं जुषध्वम्॥ (ऋक्.मं. १/१३९/९३)

<u>Eleven vital airs – which are expressed in the consciousness of the soul of rudra.</u>

These ten vital airs are seen to exist in every individual and the soul is the eleventh. (taith. Arany.). Oh! Gods, you, who are eleven in heaven, eleven on earth, eleven in water, perform this sacrifice. (Rg. Veda 1/139/93)

एवं तदेकादशभिश्च धीन्द्रियैः प्राणैश्च योगो भवतीह सम्प्रियैः॥
तज्ञानकर्मेन्द्रियपञ्चकद्वयं सर्वान्तरात्मा हृदि चेतनः स्वयम्॥ ३ ०॥926

In this manner yoga will occur by these eleven vital airs and senses of intellect. That is the five senses of action and five senses of knowledge. The life or consciousness is by itself in the heart of all.

तद्वद्दशप्राणयुतं प्रयुक्तं चतुष्टयान्तः करणेन युक्तम्॥
चतुर्दशाप्तैः करणैः समस्तैः श्रद्धात्मनोः पूर्णकुलानुयोगः॥ ३ १॥927

Similarly the vital airs are united with the four interior senses. The full union of faith and soul is the result of all senses obtained by the fourteen.

पूर्णे परेऽप्यन्तहिते सुसत्ये प्रत्यञ्चिसिद्धे परमेऽपरोक्षे॥
नित्यं प्रतिष्ठा समसत्त्वयोगात् सिध्येत् स साक्षात्कृतिपूर्णयोगः॥ ३ २॥928
॥इति एकोनत्रिंशी कला सम्पूर्णा॥

When this truth is extremely beneficial and full when self-introspection takes place in the not invisible state, there will be an establishment always of the union of the equal energies and that is the yoga of realization.

Thus ends the twenty ninth chapter.

श्रौत्रमुख्यसंविदिन्द्रियैश्च सप्तभिः समैः
श्राव्यवेद्यसत्यवस्तुबोधसाधनोत्तमैः॥
योगसिद्धिरात्मनो धिया च सप्तशीर्षया
दैवरातनीतियोगसत्सुधाप्रहर्षया॥२९॥

The success in this yoga is the result of the seven senses commencing from the ear, which enable people to understand by good means the real thing by the intellect with seven heads through the joy of the nectar like yoga sung by Maharshi Daivarata.

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## ॥अथ त्रिंशी कला॥

॥अजपा- हंसगायत्रीमन्त्रावलम्बनविमर्शनम्॥

अथात्र मुख्यं परयोगसाधने तत् केवलं चित्स्फुरणावलम्बनम्॥
तत्रासमर्थेन निरीक्षणादिषु स्वरश्चितोऽन्तः स्फुरणेऽवलम्ब्यताम्॥ १ ॥929

The thirtieth chapter

The investigation of the support of the hymn of Gayathri without japa etc.

Then, in this act yoga the main thing is only the inspiration of the mind. Therefore the person who is not capable of observing the rigid rules, will have to depend on internal mental inspirations and accents.

आदित्यरश्मेश्च नदीजलादेः प्रवाहवत् स्वस्य च मूलभूतम्॥
वस्त्वन्तरं प्रापयितुं समर्थः स्वरो हृदन्तस्स्फुरितो यथार्थः॥ २॥930

Like the flow of the light from the rays of the sun and the flow of water from the rivers etc. the individual is capable of reaching the different object, by the accent which flashes in the internal recess of his heart.

प्राणश्चिदात्माक्षरमक्षयं स्वरं वागात्मकं स्वान्तरनुस्वरत्ययम्॥
प्रत्यक् सहैवान्तरचित्स्वरान्वयं युक्तेन सोऽयं मनसा निरीक्ष्यताम्॥ ३ ॥931

The soul of the mind is the vital air, the accent which is free from loss or destruction is the soul of speech as it flashes internally. The yoga is in the form of internal consciousness and let it be observed by a proper mind.

यस्मादिहादौ जगतो विसृष्ट्या ब्रह्मात्मनोऽत्रान्तरनुप्रवेशः॥
प्राणात्मनोऽप्यत्र तथा प्रवेशः प्रत्यक्स्थिते गर्भगते शरीरे॥४॥932

Just as, at the commencement, there is the entry of Brahman, and soul here by the creation of the world, so also there is the entry of the vital air and the soul when the body is in the womb inwardly.

प्राणस्य तस्येह मुखेऽपि जन्तोः प्रायः समन्तात् प्रथमं प्रवेशः॥
पश्चात् ततो निर्गमनं त्वभीष्टं निरीक्षणादावपि तत्तथा स्यात्॥५॥933

Probably, the vital air enters first in the face of the animate creature. Then the exit occurs. Similar thing occurs even at the commencement of the observation.

प्राणो हकारेण बहिः प्रयाति वर्णेन कण्ठ्येन च कण्ठयोगात्॥
पुनः सकारेण विशत्यथाऽन्तर्दन्त्येव वर्णेन तु दन्तयोगात्॥६॥934

The vital air goes out with the letter. And by a guttural letter Ha in the neck. It again enters inside by the letter. Sa by the dental letter by its contact with the teeth.

स्वयं समष्ट्यात्मकबीजकः सन्त्सोऽस्माकमन्तर्हृदये प्रवेशात्॥
प्राणोऽत्र यस्मादविकारतः स्वं व्यष्टिस्वरूपं लभते स सद्यः॥७॥935

Being by itself the seed in the collective state, the vital air, at once obtains the individual form, without undergoing an alteration.

तस्मादिह व्यष्टिसमष्टिभेदाद् व्यष्टौ समष्टेर्गुणसम्प्रयोगात्॥
अन्तः प्रवेशे विहितो हकारस्ततो बहिर्निर्गमने सकारः॥८॥936

Therefore, by the difference of collectivity and individually and by the quality of collectivity being seen in the individual, hakara is placed in the entrance inwards and sakara in the getting out process.

योऽयं हृदन्तर्हमितिप्रविष्टो व्यष्टौ स एवात्रसमष्टिरिष्टः॥
तद्व्यापकाव्यापकतत्त्वपूर्णो विनिर्गतोऽयं हि स इत्युदीर्णः॥९॥937

That which enters inside the heart, individually as ham, is itself the collection. Being full of the pervasive or not pervasive phenomenon it comes out as sakara.

तस्मादिह प्राणगतेर्निरीक्षणे युक्तं नसाऽन्तर्मुखतः प्रवेशनम्॥
हकारवर्णस्वरयोजनं परे प्रवेश एवेति च केचिदूचिरे॥१०॥938

Therefore in the observation of the movement of the vital air, it is not proper to gain entrance from inside the face. Some others said that the union of hakara in the supreme is itself entry.

इति केषांचिद् कश्चिदेकः पक्षः। अथ ततोऽपि पूर्वः वैदिक प्रधान पक्षः॥
यस्मादिह प्रागपि सर्गतः सतः प्रज्ञानरूपात्तपसंश्चिदात्मतः॥
शब्दात्मनैव प्रथमं विनिर्गतं सर्वं तदुच्छ्वासमयं समाश्रुतम्॥११॥939

Because it came out first in the form of sound here from the commencement of the creation and from the penance in the form of great knowledge, everything is heard to be full of.

पिण्डेऽपिपूर्वं विशतीह मूर्धतः प्रत्यङ्मुखा जीवकला चिदात्मिका॥
प्राणस्ततस्तच्चितिशक्तियोगतो भवेत् परिस्पन्दनशीलसंयुतः॥१२॥940

At first it enters the body from the head, the flash of life full of consciousness is turned inwardly; the vital air then has the characteristics of an all-round spur by the union of the power of chit.

प्राणस्य तस्येह हृदि स्थितस्य प्रश्वास एव प्रथमोऽन्तरस्य॥
पश्चात् पुनर्व्यापकभावयोगात् श्वासोऽन्तरास्येऽम्बरसंस्थितस्य॥ १ ३॥941

Of that vital air which is in the heart the first breath alone is in it. Then again the breath is in the mouth by the union of its pervading nature.

तस्येह कण्ठप्रभृतेश्च योगतो भवेयुरास्यात् स्वरवर्णशब्दकाः॥
स्वभावतोऽस्योष्मगुणेन संस्थितेर्गतिर्भवेदूष्मसवर्णयोगतः॥ १ ४॥942

By its union with the neck etc. accents, letters and words spring from the mouth. By the nature when it is with its quality of heat, movement occurs by the union of heat of similar letters.

कण्ठाद् यदा निर्गमनं तदैव हकार ऊष्माऽपि स कण्ठ्य एव॥
दन्तस्य योगेन स दन्त्य एव सकार आस्थेऽन्तरनुप्रवेशे॥ १ ५॥943

When it comes out of the neck, then itself the heat of hakara is called the guttural. By the union of the tooth it is dental only and is sakara in the mouth at the time of inward entry.

आभ्यन्तरो वै विवृतः प्रयत्नो बाह्यो महाप्राण इतीरितः सः॥
ऊष्माभिधः प्राणगुणश्च मुख्यः एते समाना हसकारयोः स्युः॥१६॥944

There is an internal effort. The external one is called Mahaprana or the great vital air. The quality of the vital air is called ushma and is very important. These are all on par with ha and sa.

ब्राह्यः प्रयत्नः खलु नादघोषसंवारसंज्ञः प्रथितोऽत्र शास्त्रे॥
स्थानं तु कण्ठस्त इमे विशेषा असंयुते वै विहिता हकारे॥१७॥945

The external effort is the sound and is technically here called samvara. The place is the neck. These are the special things for consideration in the hakara.

एवं सकारे तु मतो विशेषः स्थानं च दन्तः खलु शब्दशास्त्रे॥
श्वासोऽप्यघोषश्च विवार एते बाह्यः प्रयत्नोऽत्र सतामभीष्टः॥१८॥946

Similarly, even in sakara this specialty exists and in the book of words the place is the teeth. These are breath, absence of sound and expansion. External effort is desired by the good people.

यस्माद् बहिर्निर्गमनेन सर्वतो व्यष्ट्यात्मकाव्यापक भावहानतः॥
सद्यः समष्ट्यात्मनभोऽनिलान्तरे प्राणः स्वयं व्यापकतामुपैति हि॥१९॥947

The vital air by the external exit pervades on all sides individually and in between space and wind collectively.

तत्प्राणवृत्तेरुदिते परायाः वाचः स्वरे निर्गमने हकारः॥
क्लृप्तः स्वबीजं तु ततो विशिष्टं तद्वाच्यसद्व्योमपरं समिष्टम्॥२०॥948

Hakara is formed when the vital air arises and the supreme speech comes out. The seed of space is then specially expressed.

ततः पुनर्व्यापकभावतोऽन्तरव्यापके हृत्कुहरे प्रवेशात्॥
अपानवृत्त्यात्मकवायुतत्त्वे तच्छक्तिरूपे नियतः सकारः॥२१॥949

Then again, by entry into the cave of the heart which is non pervasive, sakara is defined in the form of that energy underlying the wind principle with apana wratha.

विलोमतः सोऽहमितीह हंसयोस्तत्त्वं तदैक्यस्य विबोधकं भवेत्॥
वृत्त्योस्तयोर्व्यष्टिसमष्टिसंस्थयोः प्राणे प्रसिद्धा गुणतस्तदेकता॥२२॥950

The reverse of hamkara and sakara is the soham and manifests that unity. In the vital air exists that well known unity of individuality and collectivity.

प्रश्वासतः श्वासत एव सर्वदा गत्यागती सम्भवतोऽस्य वस्तुतः॥
तेन क्रमेणैव हि हंसवर्णयोरालम्बनं युक्ततरं स्वतत्त्वतः॥२३॥951

In fact, by exhaling and inhaling always occur the movement and the non-movement of this vital air. By that gradually the support of the letters ham and sa occurs by its own principles.

तस्मात् प्रसिद्धो मनुरत्र हंसःसोऽहं च हंसोऽहमथापि हंसः॥
तत्त्वार्थबोधार्थक एव युक्तो नैवं समन्त्रोऽस्त्यजपोपयुक्तः॥२४॥952

Therefore manu is famous here as hamsa and soham and I am hamsa and hamsa etc. it is only proper that it manifests the philosophical interpretation. That hymn will not be of any use for a person who does not meditate.

एवं मुखान्निर्गमने यथोक्तः हंसः स्वरार्णादिसुरूपयुक्तः॥
उच्चारणे वै विहितः स वर्णः ध्याने च गाने मनने स्वरार्णः॥२५॥953

In this manner the word hamsa, when it comes out of the face, is with a beautiful form consisting of accents etc. That letter occurs in the pronounciation and possesses the accent in the meditation singing and thinking.

प्राणस्तथैवाभ्यततीह नासिकाद्वाराऽपि नित्यं नियतः स्वभावतः॥
तदा तु हंसस्वरवर्णकल्पना नो वस्तुतः सार्थकतां प्रपद्यते॥२६॥954

In the same manner the vital air by nature comes always through the nostrils. Then really the idea of the accents and letters of hamsa does not attain any useful purpose.

यत् सर्वतो व्याप्ततमस्य मुख्यप्राणस्य तत्त्वेन स हंसयोगः॥
ततस्तु नासिक्य इहानुनेयः स मुख्य एवासुरूपासनीयः॥२७॥955

Because the union of hamsa with the philosophy of the main vital air which has pervaded on all sides, the nostril movements will have to be followed and that main vital air will have to be worshipped.

यत्प्राणनापानगुणात्मवृत्त्योः प्रकल्पितौ हंस इति स्वरार्णौ॥
छन्दोऽन्वितो मन्त्रपरो न हंसः तन्मन्त्रभावेऽपि न तत्त्वयोगः॥२८॥956

The accent and letters hamsa have been formed with prana and apana. Therefore the hymn hamsa is not accompanied by meter or chandas and even in that state there is no uniting with the philosophy.

अच्छान्दसत्वादिह हंसमन्त्रः श्रुतौ स्मृतौ वा ऋषिभिर्न दृष्टः॥
तस्मान्न हंसो न मनुर्न जप्यः नोच्चारणीयो न च मन्त्रवर्णः॥२९॥957

The hymn hamsa is not as sacred as the Vedas and therefore it has not been seen by sages either in the Vedas or sutras. Therefore it is not hamsa nor manu nor fit to be repeated in meditation, nor fit to be pronounced and not even in the letter of the hymn.

प्राणात्मनः संस्फुरतः स्वरस्य हंसेति सुक्ष्मानुकृतेः स्वरूपम्॥
यथा ध्वनेश्चानुकृतौ प्रसिद्धः पटत्पटेत्यादि स शब्दवर्णः॥३०॥958

Hamsa is therefore, the subtle form of the accent which flashes and the soul of which is the vital air, just as the sound of the letter in trying to follow the sound.

तस्माद् वृथा हंस इति स्वरार्णौ बाह्यौ जपादौ न तु सम्प्रयोज्यौ॥
प्राणात्मवृत्योस्तु निरीक्षणादौ ध्येयौ तु हंसौ स्वरवर्णरूपौ॥३१॥959

Therefore the accent and the letter hamsa should not be used without purpose internally and at the commencement of the meditation. At the beginning of the observation of the vital air and soul the two letters ham and sa in the form of accent and letter should be meditated upon.

तत्केवलं प्राणगतेर्निरीक्षणं मुख्यं हि वाचा परया सहेक्षणम्॥
तत्रासमर्थस्य न हितं हि हंसयोरालम्बनं तत् स्वरतोऽथवाऽर्णतः॥३२॥960
इति त्रिंशी कला सम्पूर्णा॥

Therefore the mere observation of the movement of the vital air, is very important in this act of seeing along with the supreme speech. For a person who is incapable of this, the dependence on ham and sa is either through the accent or utterance is beneficial indeed.

Thus ends the thirtieth chapter,

प्राण एव हंस ऊर्जितो धिया स्ववाचया
मुख्य इत्युदीरितोऽत्र सेन्द्रया स्ववाच्यया॥
दैवतेन्द्रचित्पराग्निचेतनामुखात्तया
दैवरातवागुदीर्णयोगचित्सुधाप्तया॥३०॥

The vital air itself is explained here as very important by the intellect expressed by one’s own self with Indra as hamsa in prosperity by the nectar of yoga composed by Daivarata as coming from the face of consciousness of Indra, the Lord of gods and fire.

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## ॥अथ एकत्रिंशी कला॥

॥हंस - सूर्यः॥

“हंसः“स सूर्यवचनस्तपसा स भास्वान्
दिव्यः सुपर्ण इह चेतनवान् महस्वान्॥
यो हंसमन्त्रवचनः स्वरितो विवस्वान्
हंसस्वरेण सरसेन महान्तसरस्वान्॥१॥961

Thirty first chapter

Hamsa – sun god

Hamsa is called the sun god and by the nature of burning he is called Bhaskaran. He is the celestial bird with life and splendour. The sun is invoked by the hamsa hymn with the proper accent as the great God.

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत्॥
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत्॥ (तै.यजुः.)

The sun god is the purifier and shines in the sky. The priest of the Rg. Veda knows and the quest dispels. Men, boons, truth and the sky all exists. The truth of the highest order is born of water, word, cosmos, and the hills. (Rg. Man.4-40-5)

ज्योतिर्मयस्त्रिभुवनेऽपि च साधिदैवे
जीवात्मना सुनिहितो दिविजः स देवः॥
प्राणात्मना प्रतिचितो भुवि सर्वजीवे
प्रज्ञात्मना विजयते हृदि हंसदेवः॥२॥962

That god who is born in heaven is well placed in all the three worlds with deities and is full of life and light. The sun god exists on the earth in all living beings in the form of life and triumphs in the hearts of all in the form of wisdom.

बीभत्सूनां सयुजं हंसमाहुरपां दिव्यानां सख्ये चरन्तम्॥
अनुष्टुभमनु चर्चूर्यमाणमिन्द्रं निचिक्युः कवयो मनीषा॥ (ऋक्.मं. १०/११४/९)

Hamsa – god Indra

The poets with their creative intellect call Indra as hamsa who is associated with all terrific things and who is moving in the friendship of all celestial waters and who is being worshipped in the songs composed in the Anustup metre. (Rg. Man. 10-114-9)

दिव्यन्तरे परिचरन्तमपां सखित्वे
तासां पतिं सहयुजं परहंसमाहुः॥
स्वानुष्टुभं स्वहृदि वाचमनूच्चरन्तं
स्वान्तर्धियैव ददृशुः कवयस्तमिन्द्रम्॥३॥963

The poets have seen him as Indra by their inner vision only, as moving in the sky as the friendship and the Lord of waters and as one singing in the anushtup metre.

॥प्राणः हंससंज्ञः॥
प्राणः स हंस उदितः सकलान्तरस्थः
सर्वेन्द्रियाद्यधिपतिः स्वरितोऽयमैन्द्रः॥
प्रज्ञानसत्त्वपरहंससुवाक्सुरस्यः
प्रज्ञात्मकोऽत्र हृदि वाग्रससुस्वरास्यः॥४॥964

Life – called Hamsa

That life which is in the interior of all is called Hamsa and is identified as Indra the Lord of all senses. It is full of good speech filled with the vitality of wisdom and is filled with intelligence in the heart with relish of words with proper accent.

॥हंसात्मा सूर्यः गौः विश्वप्राणरूपः॥
आयं गौः पृश्निरक्रमीदसदन् मातरं पुरः॥
पितरं च प्रयन्त्स्वः॥ (ऋक्. मं. १०/१८९/१)

The sun is the soul of Hamsa. He is the cow in the form of the life of all.

This dedicated cow has occupied by reaching the mother in front and the father. (Rg. Man. 10-189-1)

सूर्यः स एव दिवि गौरभिधीयते स्वः
सोऽभ्यक्रमीत् स्वरपदं परतेजसा स्वम्॥
सत्यं प्रयन् त्स्वपितरं परमास्पदं तं
स्वां मातरं स्वरसवाचममूं ससाद॥५॥965

The Sun God himself, is called the cow in heaven and he has occupied the accent and the word by his own excellent splendor by approaching truth which is his own father with a great opportunity and the speech with the accent and relish which is his own mother.

हंसात्मिका स्वरवती सरसा च सैन्द्री
सा हंसवाहनरताऽत्र सरस्वतीन्द्रा॥
मन्त्रात्मिका स्वरति हंसवती सुचन्द्रा
सर्वान्तरे सुमनसां कलया च चान्द्री॥६॥966

That speech with accent and relish has the Hamsa for its soul and here she is Saraswathi, the Goddess of speech with the Swan which carries her. With the Hamsa the luster of the moon in the midst of all Gods (with the good mind.).

अन्तश्चरति रोचनाऽस्य प्राणादपानती॥
व्यख्यन् महिषो दिवम्॥ (ऋ.मं. १०/१८९/२)
॥तौ प्राणापानौ॥
अपाङ् प्राङेति स्वधया गृभीतः
अमर्त्यो मर्त्येना सयोनिः॥
ता शश्वन्ता विषूचीना वियन्ता
न्य१ ँन्यं चिक्युर्न नि चिक्युरन्यम्॥

His luster moves in the interior from the vital air (prana) to apana rising towards heaven. (Rg. Man. 10-189-2)

The two airs – prana and apana

The immortal, being invoked by the mortal with the word Swadha as Apana and Prana became one with it. The two are mutually dependent and do not depend on others.

प्राक्प्रत्यगञ्चितचिता समनुस्वरन्ती
प्राणादपानगतितः सततं वहन्ती॥
साऽन्तश्चरत्युपचिता दिवि सूर्यसत्त्वा
चिद्रोचना सकलभास्वरदिव्यसत्त्वा॥७॥967

That intellectual luster, moves in the interior, being enhanced in the heaven by the solar energy and full of all shining celestial vitality, always moving from Prana to Apana, externally and internally.

सा हंसमन्त्रवचना स्वरचिद्रसार्णा
प्राज्ञात्मना स्वरति वाग्रससत्त्वपूर्णा॥
प्रज्ञात्मना सुमनसा च सहाभ्युदीर्णा
प्राणेन चेतनगुणेन समाऽवतीर्णा॥८॥968

That speech, full of the vitality of relish, with the hymn of the Sun God, is pronounced with wisdom. It comes down with the animation, being uttered with a good mind and wisdom.

त्रिंशद्धाम विराजति वाक् पतङ्गाय धीयते॥
प्रतिनस्तोरहद्युभिः॥ (ऋक्.मं. १०/१८९/३)

That speech shines with thirty spots of splendor and is held out to the sun god against counter objects. (Rg. Man. 10-179-3)

त्रिंशत्पदात्मपरधामसु राजतेऽसौ
सा वाक् पतङ्गपुरुषाय च धीयतेऽन्तः॥
सा प्रत्यहं चरति हंसगतिस्वरात्मा
स्वात्मन्यजस्रकलया रमते चिदात्मा॥९॥969

That speech with thirty spots shines in the best places of self and is internally held out to the sun god and moves daily with the movement of Hamsa and accent and the supreme spirit always sports in itself with splendour.

आत्मा स्वयं जपति हंसवतीं स्ववाचं
सोऽहं स्वरेण हृदि हंसवताऽसुरस्याम्॥
प्राणोऽहमाऽप्ययमनुस्वरतीह हंसं
प्राज्ञोऽन्तरे विरमते परमः स हंसः॥१०॥970

The soul by itself repeats its speech with hamsa by the accent of soham in the heart. In it even the vital air follows the accent in Hamsa. The wise man who experiences the bliss internally is the best among the saints.

॥प्राणापानयोः सहयोगसत्त्वेन अश्विनौ हंसात्मानौ प्रभवतः॥
अश्विनावेहगच्छतं नासत्या मा विवेनतम् हंसाविव पततमा सुतां उप
॥ (ऋक्.मं. ५/७८/१-३)

The twin celestial physicians are with the characteristics of Hamsa by the vitality of the union and coordination of prana and apana.

The twin celestial physicians move here and fall alike two Hamsa.

(Rg. Man. 5-78-1-3)

आगच्छतां सुमनसौ महसाऽसुहंसौ
तावश्विनौ रहसि मां भजतां पुमांसौ॥
युक्तौ यथेह हरिणौ च समानसत्त्वौ
हंसाविवैव पततां हृदि मां स्वमाप्तौ॥११॥971

May those two celestial physicians come here like two gods with splendour like two good Hamsas and reach me with equal vitality and fall in my heart after reaching like two white birds.

प्राणात्मकौ दिवि महौरससत्सुधांशौ
तावश्विनौ हृदि च मानसराजहंसौ॥
प्राज्ञात्मनोपचितसोमरसं स्वतृप्तौ
वाक्तृप्तये प्रपिबतां समभावनाप्तौ॥१२॥972

May those two celestial physicians with prana in heaven with the shining moon and in the heart like two swans in the manasa lake drink freely with equal feelings, the somarasa well prepared by a wise soul for their own satisfaction and for the satisfaction of speech.

प्राणोऽप्यपान उभयौ सहयोगसत्त्वौ
प्राक्प्रत्यगञ्चितगतेर्महसाऽश्विनौ तौ॥
हंसस्वराक्षरचितौ दिवि हंसरूपौ
हंसाविवैव पततो भुवि पूरुषं तौ॥१३॥973

Those two celestial physicians with the glory of external and internal movement and with the vitality of the coordinated prana and apana, developed with the accent and letters of Hamsa fall on the mortals in the earth like two swans as they are like them in heaven.

अश्विना वायुना युवं सुदक्षा नियुद्भिश्च सजोषसा युवाना॥
नासत्या तिरो अह्न्यंजुषाणा सोमं पिबतमस्रिधा सुदानू॥
विश्वामित्रः(ऋक्.मं. ३/५८/७)

Oh! You twin celestial physicians you who are young and very capable, drink the soma juice to your heart’s content. (Rg. Man. 3-58-7)

तावश्विनौ दिविषदौ दिवि सूर्यचन्द्रौ
तेजोरसात्मककलाकृतिसत्त्वसान्द्रौ॥
द्यावापृथिव्युपचितौ मरुताऽसुरौद्रौ
कालात्मकौ स्वयमहर्निशगौ च रुद्रौ॥१४॥974

Those two celestial physicians are gods and are the sun and the moon in heaven. They are full of the vitality of fire and water. They are blown with the wind and are terrific to look at. They have time as their soul and are like nocturnal movements.

॥नासत्यौ हंसौ सत्यस्वरूपौ॥
नासत्यनामसमरूपगुणेन सत्यौ
नासाऽत्ययादसुगुणेन च हंससत्त्वौ॥
नाडीद्वयाद् विचरतोऽसुमुखादतन्द्रौ
नाम्ना सहेन्दुरविसत्त्वकलासुमन्द्रौ॥१५॥975

<u>The two celestial physicians – the two Hamsas – are the forms of truth</u>

They two are real by virtue of their names forms and attributes. By the gravity of breath passing through the nose they two are full of the vitality of Hamsa. They are alert moving as they do from the face of vital air. By name they are dignified by the splendour of the moon and the sun.

तावश्विनौ समनसौ स्वरसेन हंसौ
साऽहश्चिताऽसुमनसौ सहसा वसन्तौ॥
सत्त्वान्मिथोऽनुचरतः सह संवसन्तौ
सत्येन युक्ततपसा महसा महान्तौ॥१६॥976

Those two celestial physicians are self-filled and are like two swans by their own relish. They live together and follow each other with a good mind and consciousness. They are great by the glory of truth and proper penance.

जीवेश्वरात्मकौ हंसौ सत्यात्मानौ सुपर्णौ॥
द्वासुपर्णा सजुजा सखाया समानं वृक्षं परिषस्वजाते॥
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति॥ (ऋक्.मं. १/१६४/२०)

They are like two birds with truth and life and Lordship

Two birds were friends and climbed a common tree. One of them eats the sweet fruit and the other sits without eating. (Rg. Man. 1-164-20)

जीवेश्वरौ सहचरौ सयुजौ सुपर्णौ
सश्चेतनौ परमहंसगुणौ सुपूर्णौ॥
सोऽहं सहंसपरसत्त्वचिताऽभ्युदीर्णौ
सन्तौ प्रपञ्च-परमार्थविदा वितीर्णौ॥१७॥977

The two birds which are companion together like life and Lord full of activity and the attributes of an excellent hamsa. They are pronounced by the vitality of soham and hamsa and are good and are revealed by the knowledge of the excellent sense of the universe.

यज्ञं स्वयोगरचितं जुषतां सहाप्तौ
हंसाविवैव हृदि वाग्रससंविदात्तौ॥
यज्ञाय योगकृतयेऽर्पितसत्त्वचित्तौ
सोऽहञ्चितौ समरसेन समञ्चितौ तौ॥१८॥978

They together enjoy the sacrifice performed by their own yoga and like two Hamsas they are obtained by the knowledge of the relish of speech in their heart. Having offered their mind and vitality for the sacrifice to achieve yoga, they are decorated by soham and harmony in relish.

॥सोऽहम् - हंसतत्त्वम्॥
प्राणः स बाह्य उदितो दिवि तेजसेद्धः
प्राज्ञात्मकः स सवितेन्द्र इति प्रसिद्धः॥
प्राणं हि चाक्षुषमिमं महसाऽनुगृण्हन्
प्रत्यङ्मुखः स्वयमुदेति दृशाऽनुविन्दन्॥१९॥979

Soham – the vitality of Hamsa

The external vital air rises in heaven kindled by energy. It is well known as sun and Indra with wisdom. Taking this vital air in the eye rises of his own accord in the east obtaining through the vision.

सोऽहञ्चिताऽऽत्मकलया परया स्फुरन्ती
स्वात्मन्यहञ्चितिपराऽसुपरा स्वरन्ती॥
वागेव साऽत्रपरमाऽऽत्मचिता विदन्ती
वाच्याऽसुधीन्द्रियसुमूलपदोद्वदन्ती॥२०॥980

That is speech itself flashes with the most excellent effulgence of soham and is pronounced with the power of consciousness and vital air and is expressible with life, intellect and senses.

वेदोदितात् सकलवाङ्मयमूलवर्णाद्
आम्नायतोऽभ्युदितमेवदहम्पदार्णात्॥
आद्यन्तवर्णयुगलात् तदहेति रूपं
सत्पूर्णबिन्दुलसितं तदहंस्वरूपम्॥२१॥981

This is generated from the basic letter of the entire alphabet rising from the Vedas from the letters A and Ha, the first and the last. The form Aha becomes Aham with a full dot.

तस्मादिमे तनुभृतो भुविसर्वलोकाः
स्वस्मात्पदादहमिति प्रतियन्ति साकम्॥
देवाश्च तेन ऋषयं समुपाप्तसख्याः
ब्रह्मात्मकेन्द्रपरहंसपदप्रमुख्याः॥२२॥982

Therefore all people in this world go from their own position towards Aham. By this gods and sages become their friends and help them to attain the position of a join which is the center of supreme Brahman or bliss.

तस्मादहम्पदमुखात् समुपार्जितेन
सत्प्रत्ययेन परमात्मचितोर्जितेन॥
सर्वत्र वाक्प्रमुखतः सकलार्थसिद्धिः
सर्वस्वतन्त्रगुणभूतिकलासमृद्धिः॥२३॥983

Therefore buy the good confidence earned from the face of the word aham and prospering by the consciousness of the supreme spirit, success in all attempts at all will be attained through speech and there will be prosperity of all independent attributes, glory and arts.

तामन्तरात्मनि परामहमा स्फुरन्तीं
यः प्रेरयेत् स्वयमजस्रमनुस्वरन्तीम्॥
तस्यात्मनः प्रतिपदा परमार्थसत्त्वा
साऽऽश्रीयतां कृतधियामनुभावसत्या॥२४॥984

He who always prompts voluntarily that speech which flashes in the inner conscience with the proper accent that is his supreme vitality in every step of his soul. May that be restored to by self-willed people as is the truth in all its glory.

अच्छिन्नसन्ततसमूलसमध्यसाग्रां
सच्छन्नगुप्तरसुसूक्ष्मसमैकधाराम्॥
वाचं परामतितरां परमां निजान्तां
सञ्चिन्तयन्नुपरमेत परामनन्ताम्॥२५॥985

Meditating upon that speech which is continuous without break with the root, middle and top which is incessant by dropping in a single line which is covered, secret, subtle and even, which is supreme and endless, the individual will reset.

मूले स्वनाभिसदनादुगमैकमूला
मूर्धान्तरूर्ध्वमुदिताऽऽत्मरसैकमाला॥
सा वाक् परा परमचिन्निनदप्रवाला
संश्रूयतां स्वयमनाहतचिद्रसाला॥२६॥986

May that excellent speech, which is at the bottom comes out from the navel region with the single self-flow which is full of the supreme sound of the consciousness, be heard of its own accord without any obstacle.

प्राणात् सदैव हृदयेऽन्तरनुस्वरन्तं
प्राणेन तेन समनुस्वरितं स्वमन्त्रम्॥
प्रत्यञ्चि संस्वरणतः शृणुयात् स्वतन्त्रं
प्रत्यक्षमेव तदनुश्रवणं पवित्रम्॥२७॥987

The individual should listen to the hymn which is always resounded in the heart from the vital air and which is sounding by that vital air in the interior and that sacred listening actually occurs in the very presence.

प्राणः समुच्छ्वसिति तत्र मुखात् स्ववाचा
प्रत्यङ् हृदय्यगुणसत्त्वमुखात् स मुख्यः॥
सोऽन्तर्बहिः प्रतिचरन् रसनाश्रयेण
वाचं समुच्चरति सद्रससंस्वरेण॥२८॥988

There the vital air breaths from the face by his own speech. It is very important from the point of view of vitality with the attributes of the internal heart. Moving internally and externally it utters the speech with the help of the tongue, with the proper accent.

प्राणः सदा चरति नासिकयाऽभ्युदीर्णः
प्रायोऽपिनद्धमुखतः समनुस्वरार्णः॥
तत्पूर्णबिन्दुपरवाक्स्वरभाक्ततोऽनु-
स्वारः श्रुतोऽयमसुनाऽसुनसाऽनुनास्यः॥२९॥989

The vital air always moves through the nose, probably with a closed face and nasal letters. Then this nasal sound with the full dot is heard through the nose.

स्वान्तः सुसूक्ष्मतरकर्णमुखेनशृण्वन्
त्स्वान्तर्दृशा तदनुरूपमपि प्रपश्यन्॥
संज्ञानतः स्वहृदयेऽखिलसाक्षिकः सन्
सञ्जागृवान् विरमतेऽत्र सदाऽधितिष्ठन्॥३०॥990

The individual, listening by the very sensitive ear internally and also seeing by the inner vision the appropriate form and witnessing in his own heart all these, always enjoys bliss being alert and standing.

सर्वजीवे संस्थितेऽस्मिन् बृहन्ते तस्मिन् 'हंसो' भ्राम्यते ब्रह्मचक्रे॥ (बृ.उ.)

Hamsa turns round in the wheel of the creator when all animate creatures stand round.

सूर्यात्मना स्वरवता प्रभवेत् स हंसः
सोऽहञ्चिता प्रतिचितः परहंससत्त्वः॥
प्राणोऽत्र हंसनुतिभाक् समनुस्वराप्तः
प्राज्ञात्मकः प्रतिनुतः सफलासुसत्त्वः॥३१॥991

That hamsa with the consciousness of soham and with the vitality of a supreme yogi is developed. The vital air here in praise of hamsa with the proper accent is praised as it is full of wisdom and vitality.

सद्ब्रह्मचक्रपररूपपुरे शरीरे
सद्ब्रह्मसत्त्वपरमः पुरुषोऽन्तरात्मा॥
जीवोऽहमाऽन्तरसुधारणतू(?पू)रहंसः
सम्राजते सकलभूतिचितेः सहंसः॥३२॥992
॥इति एकत्रिंशी कला सम्पूर्णा॥

In the human body which is like a city representing the wheel of the creator in the best form, the supreme being is the inner conscience. The jeeva is the hamsa, holding the vital air in the interior of aham, reigns supreme for all the prosperity of consciousness and that is hamsa.

Thus ends the thirty first chapter.

सूर्य एव हंस इत्युदीरितोऽत्र ऋङ्मुखात्
सोऽहमित्युपाचितः स्वसंविदाऽऽत्मचिन्मुखात्॥
इन्द्रमेव तं निचिक्युरात्मनि स्ववाङ्मुखात्
दैवरातवागुदीर्णयोगसत्सुधामुखात्॥ ३१॥

Thus from the rigvedic hymns the sun himself is called hamsa and is developed as soham by his own knowledge and consciousness. By the nectar of yoga described by Maharshi Daivarata, it is called decisively as Indra in self through his own speech.

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## ॥अथ द्वात्रिंशी कला॥

पूर्णस्य परमात्मनः पूर्णसत्यमन्त्राक्षरतत्त्वविमर्शनम्॥
सत्यात्मना सूक्ष्मदृशा विमर्शने स हंसमन्त्रो न परात्मवाचकः॥
स्वं मन्त्रमात्मा यमनुस्वरत्ययं स्फूर्त्यात्मकः स स्वर एव केवलः॥१॥993

The thirty second chapter

The discussion of philosophy of truth, hymn and letters.

That hymn of hamsa does not express the supreme being in the discussion by the soul of truth and a subtle vision. But that is the accent itself which by inspiration the soul follows its own hymn in the sound.

सोऽयं स्वरोऽप्यत्र सदैकरूपः सोऽन्तर्बहिश्चापि समानरूपः॥
प्राणे तु हंसाक्षरयोः स मुख्यः कल्पो भवेदात्मनि सोऽत्र गौणः॥२॥994

That is the accent here which has always a single form and has a common form both internally and externally. That is very important in the vital air between the letters hamsa, but in the soul here it is of secondary importance.

यत् केवलं प्राणगतेर्निरीक्षणं गौणं चिदात्मस्वरशून्यमाश्रितम्॥
चिदात्मवृत्तौ तु विदास्फुरत् परं वाक्तत्त्वसाहित्यमपि प्रतिश्रुतम्॥३॥995

That which is merely the observation of the movement of the vital air, is secondary as it is stated to be without the supreme spirit and the accent. In the movement of the supreme spirit, the literature of the philosophy of speech which flashes supreme is also assured.

यं वै चिदात्मा तपसा निरन्तरं स्वं वाचकं मन्त्रमनुस्वरत्यलम्॥
सोऽन्वेषणीयः स्वर एव केवलः सहैव वाक्प्राणमनश्चिताऽऽन्तरः॥४॥996

is enough if the supreme spirit continues by following the sound of the hymn which expresses itself. That accent alone has to be searched after along with the consciousness of speech, vital air and the in between.

लोकेऽत्र मुद्रास्वरशब्दसंज्ञा मात्राक्षरादीननुसृत्य बाह्यान्॥
जानाति चान्योऽन्यतरे निगूढं स्वाभीष्टमर्थं हृदि मौनिनोढम्॥५॥997

In the world hare following symbols of mudra, accent and sound, letters and syllables etc. externally and individual know what is hidden either and his own desire in his heart which is carried by a saint.

तस्मादनुज्ञाक्षरमित्यभीष्टं तदेव मुद्रादिषु मूलभूतम्॥
तत्राप्यनुज्ञादिनिदानभूतं यत्किञ्चिदिष्टं हृदि वस्तुरूपम्॥६॥998

Therefore the desired thing is the letter of the command and that itself is at the bottom in mudra and others. Even there, whatever is desired in the heart is the form of the thing which is the case for command etc.

प्रज्ञानशक्तेः श्वसितः पराख्यो वाक्तत्त्वरूपः परमः सुसूक्ष्मः॥
ज्ञातार्थकस्यानुमतेरनुज्ञा मुद्रादिके युक्ततरोऽनुकूलः॥७॥999

The breath of the power of wisdom called supreme in the form of the philosophy of speech is extremely subtle. The command of the permission of that whose meaning is known is proper and convenient in Mudra and others.

प्रश्नस्य यच्चोत्तरतः प्रयोज्यः स्वरात्मकः स्फूर्तिविशेषरूपः॥
शब्दाच्च बाह्यानुकृतेः प्रसिद्धः स्वरः स एवायममित्यभीष्टः॥८॥1000

That which has to be used as an answer to the question is full of accent and in the form of special inspiration. And from the sound following externally that is the famous accent known as ‘Am’ as per desire.

अमित्यनुस्वारमयोह्यनुज्ञया प्रश्नात् परस्मै प्रतिबोधितस्य च॥
चिदात्मनोऽन्तर्विदितस्य वस्तुनः सद्भावलक्ष्यस्य निदर्शकः स्वरः॥९॥1001

The accent of the nasal ‘Am’ shows by the command that which is awakened from the enquiry to the supreme, which is the object of the supreme spirit which is known internally and which is perceptible by good thoughts.

यद्वा अनुस्वार इति प्रसिद्धं बिन्द्वर्धमात्रास्वरवर्णरूपम्॥
पूर्णं पदं तत् प्रणवे तुरीयं "अमित्यनुज्ञाक्षरमान्तरीयम्"॥१०॥1002

Alternatively, the dot which is famous as the nasal in the form of half syllable accent and letter is the entire position in 'Om' as the fourth and is known intimately with the letters of command.

छन्दोगवेदोपनिषत्प्रगीतं योगादनुज्ञाक्षरतः प्रणीतम्॥
ओमित्यनुज्ञादिषु सुप्रसिद्धं व्योमात्मकं ब्रह्म गुणाभिवृद्धम्॥११॥1003

It is the most famous 'Om' sung in metrical Vedas and Upanishads, used in yoga from the letters of command, full of the sky element which is developed with the attributes of supreme Brahman.

ब्रह्मात्मनो वाचकनाममन्त्रं यं मन्त्रयन्ते प्रणवाक्षराख्यम्॥
"ओमि"त्यनुज्ञार्थकमित्युदीर्णं तस्येदमेवानुकृतेः सुगीर्णम्॥१२॥1004

This alone is the form of following that hymn which nominally expresses Brahman and the soul, which is called the Omkara and which is thought of and pronounced with the sense of command.

ज्योतिस्त्रयीव्याहृतिसारभूतमात्रात्रयेणोद्भथितं प्रभूतम्॥
सद्वाचकं चाक्षरमोमितीष्टं व्योमात्मकं ब्रह्म हि तस्य वाच्यम्॥१३॥1005

The much desired letter 'Om' is a good expression full of radiant light and is composed by the three syllables which are the essence of the hymns of the three vedas and is Brahman with the sky limit which is fit to be expressed for the benefit.

॥प्रणवाक्षरेण लक्षार्थब्रह्मवस्तुवेद्योपासनाप्ता॥
प्रणवो धनुः शरोह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते॥
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत्॥(कठ.उप)

The omkara is the bow, the soul is the arrowed, the target is Brahma has to be with alertness and he will be full of that like an arrow. (Kathopanishad)

ओमित्युदीर्णं प्रणवाक्षरं धनुः शरोऽन्तरात्मा चितिशक्तिवाक्तनुः॥
लक्ष्यं परं ब्रह्म तदप्रमादतो वेद्धव्यमात्मान्तरधीप्रबोधतः॥१४॥1006

The pronounced letter om is the. The inner soul whose body is the speech full of the power of consciousness. The target is the supreme Brahman. Therefore that has to be shot at carefully with an interior intellectual awareness.

तज्जागृतिस्वप्नसुषुप्तिसंस्थाऽवस्थात्रयेऽप्यात्मचितिप्रतिष्ठः॥
प्रज्ञाप्रतिष्ठात्मपदैकसंस्थः शान्तः समास्ते परमात्मनिष्ठः॥१५॥1007

Then the individual will stay on completely absorbed in the supreme Brahman in a peaceful manner, in a state of wisdom and prestige in self-consciousness in the three stage of wakefulness, sleep and deep sleep.

पूर्णामृतानन्दरसादवस्थाचतुष्टयातीतपरा प्रतिष्ठा॥
पूर्णात्मसाक्षात्कृतितोऽत्र सोऽहं हंसानुभावात् परमात्मनिष्ठा॥१६॥1008

The thought of the supreme Brahman here by the glory of soham and hamsa will be by the act of fill self-realization in a state which is beyond the four stages by the relish of the full nectar like bliss.

॥गुप्तप्रणवाक्षरविमर्शः॥
ऋगादिमन्त्रेषु तदेतदक्षरं ब्रह्मात्मनो वाचकमीमिति श्रुतम्॥
सोऽयं हि गुप्तः प्रणवः श्रुतीरितः स गुप्त एवात्र सदैव संस्थितः॥१७॥1009

<u>The discussion of the secret om kara letters</u>

In all the hymns of rigveda and others this letter which is expressive of Brahman and self is called eem. Therefore this which is used in the Vedas is called secret om kara and it is always here as hidden.

प्रत्यक्षगं विश्वमिदं ह्यचेतनं पूर्णं परोक्षं परवस्तु चेतनम्॥
जीवोऽपरोक्षः सतनूः सचेतनः समासतस्त्वीमिति तन्निदर्शनम्॥१८॥1010

This world which we actually see before us is lifeless; but the full invisible supreme Brahman is full of life. Jeeva which is not invisible is full of consciousness or life with all its limits. On the whole it is illustrated as eem.

॥प्रत्यक्षस्य विश्वस्य ईं इति निर्देशः॥
य ईं चकार न सो अस्य वेद य ईं ददर्श हिरुगिन्नु तस्मात्॥
स मातुर्योना परिवीतो अन्तर्बहुप्रजा निर्ऋतिमाविवेश॥ (ऋक्.मं. १/१६४/३२)

Eem is pointed at the real world.

He who did this eem does not know of this; he who saw this eem probably he is near from that eem. He is surrounded by his mother’s uterus and with many progeny he entered nivruthi. (Rg. Man. 1/164/-)

यो वै चकारेदमनन्तविश्वं न वेद सोऽपीह जगत् समग्रम्॥
स किं पुनर्वेत्ति हि यो ददर्श सन्दर्शयामास तदीमितीष्टम्॥१९॥1011

Even he who made this endless universe does not know it entirely. Does he, at least; who saw it know this or who showed this desirable eem.

॥परोक्षसिद्धस्य सत्यवस्तुनः ईं इति निर्देशः॥
तिस्रो मातृस्त्रीन् पितॄन् बिभ्रदेक ऊर्ध्वस्तस्थौ नेमवग्लापयन्ति॥
मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वमिदं वाचमविश्वमिन्वाम्॥ (ऋक्.मं. १/१६४/१०)
मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदो वाचमविश्वविन्नाम्॥ (अथर्व.सं. ९/९/१०)

Eem is the indication of that real thing which is attained in the invisible state.

All alone and bearing three mothers and three fathers he stood upwards without fading. In heaven they think among themselves this universe which is on his back and the speech not known. (rg. Man. 1/164/10)

Those who know everything discuss among themselves in heaven the speech not known. (atharva sam. 9-9-10)

तिस्रोऽपि मातॄश्च तथा पितॄंस्त्रींस्तस्थौ य ऊर्ध्वः खलु बिभ्रदेकः॥
नग्लापयन्तीति तमीमितीष्टं सर्वेश्वरं दीर्घतमा ददर्श॥२०॥1012

He who stood bearing all alone three mothers and three fathers called Dirghatama saw the Lord of all saying that eem does not fade and is desirable.

विश्वस्य वेत्रीमपि वेदयित्रीं विश्वैरमेयां परमामविन्नाम्॥
ईमित्यमूं तां दिवि मन्त्रयन्ते वाचं परां विश्वविदंश्च देवाः॥२१॥1013

The gods in heaven discuss the excellent speech called eem as they know everything, which knows the universe and which reveals it, which is unable to be measured by all and which is not known and also the best.

अपरोक्षस्य अन्तरात्मनः ईं इति निर्देशः॥
य ईं <u>चि</u>के<u>त</u> गु<u>हा</u> भव<u>न्त</u>मा यः <u>स</u>सा<u>द</u> धारामृतस्य॥ (ऋक्.मं. १/६७/७)

<u>Eem is the indication of the not invisible inner self</u>

He who utters eem which is in the interior and he who reaches the nectar's flow. (Rg. Man. 1/67/7)

पराशरो वै निखिलान्तरं तं वैश्वानरात्मानमिमं प्रपश्यन्॥
य ईं चिकेतेति गुहाभवन्तमित्यात्मवस्त्वीमिति निर्दिदेश॥२२॥1014

Parasara seeing him who is in the interior of all and who is full of fire and definitely pointed out by saying he who utters om which is in the interior sees the supreme spirit.

यः स्वान्तरेऽस्यैव ऋतस्य धारां वाचं विजानाति चिदात्मसत्त्वाम्॥
वैश्वानरात्मेमितिवाक्सुमन्त्रः विश्वान्तरोऽयं भवति स्वतन्त्रः॥२३॥1015

He who within himself knows the flow of this truth and the speech which is full of the vitality of the supreme spirit is absolutely independent by the virtue of his being in the interior of all and pronouncing the hymn eem and being full of fire.

ईङ्काराय स्वाहा। ईङ्कृताय स्वाहा॥ (तै.यजु:शुक्ल.)
अश्वस्य नादानुकृतेरुदीर्णं सद्वस्तुतत्त्वार्थतया वितीर्णम्॥
यजुस्तदीङ्कारसरूपकाय स्वाहाऽग्निजिह्वात्मकमीङ्कृताय॥२४॥1016

Offering to eemkara offering to eemkrata

That sound which resembles the neighing of the horse and which is spread out with the sense of philosophy of a good object and which is full of the tongue of fire is offered by yajurveda to eemkara and eemkrata.

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम्॥
तां पद्मिनीमीं शरणमहं प्रपद्येऽलक्ष्मीर्मे नश्यतां त्वां वृणे॥
(श्रीसूक्ते. मं. ५) (ऋ. अ. ४/४/३४)

I take shelter under goddess Lakshmi who is shining like the moon, who is shining by fame, who is worshipped by gods, who is generous and who is eem with lotuses. I choose her so that all evil things may perish. (Shrisukta – 5 mandala) Rg. 4/4/34

विष्णोः सतीं केवलसत्त्वमूर्तिं लक्ष्मीं श्रियं पूर्णकलां ज्वलन्तीम्॥
तां पद्मिनीमीमिति मन्त्रवर्णां सर्वेश्वरीं वेदविदो गृणन्ति॥२५॥1017

Those who know the Vedas above the goddess Lakshmi who is the wife of Vishnu, who is vitality incarnate, who is full of glorious, who is shining, who is full of lotuses, whose hymn is eem and who is the Lord of all.

आयातु वरदा देवी अक्षरं ब्रह्मसम्मितम्॥
गायत्रीं छन्दसां माता इदं ब्रह्म जुषस्व मे॥(ना.उ.)

May the goddess who is the giver of boons come! Supreme Brahman is non decaying oh! Gayathri! You who are identified with eem and the mother of all metrical compositions – please initiate me into the knowledge of this Brahman.

आयातु देवी वरदेति मन्त्रे ब्रह्मेति यद् ब्रह्मसुसम्मितम् हि॥
या छन्दसां वै जननी परा वाग् गायत्रिनाम्न्यक्षरमीमितीदम्॥२६॥1018

In the hymn may the goddess who is the giver of boons the use of the word Brahman is quite in accordance with it. She is the mother of metrical compositions that supreme speech is in the name of Gaythri and the letter is called eem.

मूर्धन्यमान्तर्यमनाहतात्मकं स्वोर्ध्वं सुनादं रससोमसत्त्वकम्॥
नादानुसन्धानपरं सुसाधनं मौनाद् भवेद् ईमिति सद्रसायनम्॥२७॥1019

The goose essence called eem which is the best is in the interior, is free from all impediments is upwards, has a good sound and is full of the essence of soma, helps the meditation on the sound and is a good means for realization which is the outcome of silence.

पूर्णात्मनो वाचकमन्त्रबीजमेकाक्षरं ब्रह्म परं सुगुप्तम्॥
ईमित्यदो ब्रह्मचितं स्वमानं पूर्णं परात्मप्रतिमासमानम्॥२८॥1020

The supreme Brahman which has a single letter and which is the basis of the hymn expressive of full self is well protected. Therefore this eem is the spirit of Brahman, is its own measurer full and is equal to the future of supreme spirit.

ब्रह्मात्मनो ज्ञानचितेरुदीर्णं सत्संविदिच्छाकृतिचित्तिपूर्णम्॥
वाग्वाचकात्माक्षरशक्तिरूपं शब्दस्वराद्याकृतिरीमितीदम्॥२९॥1021

This eem which has the form of the sound and accent, which is expressed through the consciousness of the knowledge of Brahman and atma, which is full of the form of knowledge accent and desire is in the form of the power of speech expressed through letters.

ओङ्काररूपप्रणवाक्षरादिवद् ध्यानादिधीयौगिकसाधनादिवत्॥
ईङ्कारवाक्सुस्वरसावलम्बनं स्वानन्दसंवित्परचित्कलाञ्जनम्॥३०॥1022

Dependence on the good accent of eem kara grants to the individual the knowledge of bliss and is like the collyrium to the art of the supreme spirits like the letter in the form of om kara and like the means of yoga of meditation and intellect.

॥अस्मिन् सर्वस्मिन् अर्थे छान्दसो मन्त्रवर्णः॥
ब्रह्मणस्पतेर्यः समिदं गृणाति
श्रदस्मै दधानोऽमृतं नाम गुह्यम्॥
तस्येदु विश्वमिदं भवाति भद्रं
ब्रह्म तदीञ्ज्योतिर्विश्वस्य दर्शयत्॥ (छन्दोदर्शनम्. अनु. ३/१/८)

For him only who believes in him and praises him with the secret and eternal name of Brahmanaspathi, the mystic symbolic word eem, this universe is rendered wholly auspicious. That Brahma in the form of eem is the resplendent light which illuminates all in the universe. (Chhando darshana anu 3/1/8)

यद् ब्रह्मणः संविदितस्य सत्यं वाचस्पतेर्यत् खलु नाम गुह्यम्॥
ईं श्रद्धया यश्च गृणाति नित्यं तस्यैव विश्वं भवतीह भद्रम्॥३१॥1023

He who always sings eem with faith, and the truth of that which is in the knowledge of Brahman and that which, is the secret of the Lord of speech to him alone the entire universe here will be auspicious.

ब्रह्मात्मनो ज्ञानमयस्य वाक्पतेर्गुह्याक्षरं नामपरं बृहस्पतेः॥
चित्सत्त्वकं ब्रह्म तदीमिति स्वयं ज्योतिर्हि विश्वस्य परस्य दर्शयत्॥३२॥1024
इति द्वात्रिंशी कला सम्पूर्णा॥

The excellent name of Brihaspathi with secret letters of the Lord of speech full of the knowledge of self and Brahman is full of the power of consciousness and that mystic symbol eem is the supreme Brahman itself. Being self-illuminant it shows the supreme universe.

Thus ends the thirty second chapter.

ब्रह्मणः परं तदॊमिति प्रसिद्धमक्षरं
ब्रह्मवाचकं प्रणॊति वस्तुबॊधकं स्वरम्॥
ब्रह्मणस्पतॆस्तदीमितीह गुह्यनामकं
दैवरातगीतयॊगसत्सुधासुमानकम्॥ ३२॥
॥इतीयं साक्षात्कार यॊगसुधा सम्पूर्णा॥

The famous letter om is the supreme Brahman, expresses it and accent it manifests all the things. The recent name of the Brahmanaspathi is the mystic symbol eem. The good name of this is the nectar of the yoga of realization sung by Maharshi Daivarata.

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